

AMAZING GRACE FOR EVERY RACE IN HIGHER EDUCATION: A BIBLICAL  
AND PRACTICAL PROTOTYPE FOR MULTICULTURAL  
AND MULTIRACIAL CHURCHES

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## **ABSTRACT**

# **AMAZING GRACE FOR EVERY RACE IN HIGHER EDUCATION: A BIBLICAL AND PRACTICAL PROTOTYPE FOR MULTICULTURAL AND MULTIRACIAL CHURCHES**

by

John W. Edmerson

United Theological Seminary, 2012

Mentor

Dr. Richard Eslinger, Ph.D.

The purpose of this project was to create a course addressing segregation among churches by investigating the best practices and probing classical and current literature concerning multiracial/multicultural congregations. This work was an effort to train students to practice the theology of unity in diversity by transmitting principles of successful multiracial churches, thereby educating participants about the ministry of reconciliation through sixteen teaching sessions—with focus groups, case studies, ethnography, IDEA survey and pre- and post-survey and assessment. Each session correlated to faith, ministry, and community involvement and equipped students to be vessels that stimulate change within university campuses and churches.

## **DEDICATION**

I would like to dedicate this Doctor of Ministry project to my lovely and intelligent wife, Dr. LaShelle Edmerson. Your belief in my ability to succeed at any endeavor and challenge set before me has provided the inspiration to do the impossible. To God be the glory for bestowing upon me the gift of your love and the strength to complete this undertaking.

## **EPIGRAPH**

Can we all get along -Rodney King

## INTRODUCTION

This document introduces the spiritual journey of the researcher, John Edmerson, and the subject context of this study with life's vicissitudes that God used to put him on a path of spiritual formation. The researcher is an associate professor at Cincinnati Christian University in Cincinnati, Ohio, and a mentee of Dr. Richard (Dick) Eslinger, professor of homiletics and worship at United Theological Seminary. Several gifted disciples of Christ were in the peer group, but special words of gratitude go to the participants for all their years of input: to LaShelle Edmerson, John's wife and also a professor at Cincinnati Christian University in Cincinnati, Ohio; and to Tracy Zielinski of Lakeland, Ohio; Madeline Green of Dayton, Ohio; and John Whitaker of Kettering, Ohio.

The researcher enthusiastically embraced this self-directed UTS model that uses a teaching team composed of mentor(s), professional associates, and a faculty consultant. This group of academic guides brought special expertise to the experience. In this program, adult learners are held accountable for their own learning progress. Truly, this Doctor of Ministry project demonstrated the teaching and learning principles of 2 Timothy 2:2, "and what you have heard from me through many witnesses entrust to faithful people who will be able to teach others as well" (NRSV), and Ephesians 4:11-12, "The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ."

The title of the researcher's Doctor of Ministry project is *Amazing Grace for Every Race in Higher Education: A Biblical and Practical Prototype for Multicultural and Multiracial Churches*. The purpose of this project was to create a course addressing segregation among churches by investigating the best practices and probing classical and current literature concerning multiracial/multicultural congregations. This work was an effort to train students to practice the theology of unity in diversity by transmitting principles of successful multiracial churches, thereby educating participants about the ministry of reconciliation through sixteen teaching sessions, with focus groups, case studies, ethnography, and IDEA survey as well as initial and follow-up surveys and assessment. Each session related to faith, ministry, and community involvement and equipped students to be vessels that stimulate change within campuses and churches.

### **Planned Course**

The course developed is PMN 358 *Leading a Multiracial Church*, which will be offered for three credit hours at Cincinnati Christian University, beginning with spring semester 2013. The researcher has developed the following description and objectives for the course:

#### **Course Description**

A focused study of the biblical foundations and best practices in the church's ministry to people of diverse cultural backgrounds. Emphasis will be given to equipping students to lead members of their own culture to build bridges to members of other cultures in the church.



### Class Objectives

- Construct a personal paradigm for holistic ministry rooted in a biblically sound theology of unity in diversity.
- Analyze and apply the biblical principles of demonstrating fairness to all within a healthy, unified community that effectively manages typical cross-cultural situations in an urban and/or intercultural context.
- Appraise a variety of strategies for using practical and biblical skills to manage and resolve habitus differences.
- Demonstrate the skills acquired in learning the importance of diversity that would be required for leading a multiracial congregation.
- Differentiate the eight typical cross-cultural mindsets for the purpose of helping students understand the congregations they will serve.

### Instructional Resources

Two textbooks were used as resources in development of the course: *Building a Healthy Multi-ethnic Church: Mandate, Commitments and Practices of a Diverse Congregation* and *Ethnic Blends*, both written by Mark DeYmaz. These resources were developed by ReNew Partnerships, which is a 501(c)3 Christian non-profit organization founded in 2005 to help Christians have a biblical and effective approach to ethnic relations. The project included an early week class for which the textbooks and a diversity instrument were used.

### Participants

The early week class that was used for the project in developing the overall course was small and consisted of eleven freshmen, sophomores, and juniors from Kentucky, Indiana, and Ohio. They included ten college-aged men and one woman, and they came from diverse racial, ethnic, and denominational backgrounds, ranging in age from eighteen to thirty years old. All were ready to learn through e-learning sessions and

discussions of racial and ethnic diversity on the campus and in the church for the 21<sup>st</sup> century.

The early week class and the query strategies were conducted from January 9-13, 2012. The early week class met daily for two-hour sessions for one week. The culmination of the class was a letter grade and a three-hour credit for an elective course in Problems in the Ministry. The e-learning sessions and discussions provided the class with sensitivity training that resulted in changed attitudes and feelings, deepened relationships, and developed commitments to promote unity in the church and university campus through embracing diversity.

### The E-Learning Instrument

The instrument used in this action research project was a Renew Partnership e-learning program designed by Chad Brennan, using a technology approach to understanding diversity issues. The purpose of the experience was to give birth to a signature course, to begin in the spring of 2013 (Appendix A) and to be taught by the researcher for Cincinnati Christian University on leading a multiethnic church to reflect the image of the kingdom as stated by John in Revelation 7:9, “After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands.”

### Chapter Focuses

In the first chapter, the reader will get acquainted with the author’s ministry project objective, which was to train students with a course to minister competently

cross-culturally, teaching them through e-learning sessions, experienced guest speakers, and a field experience that presents real-time scenarios. Through these processes, learning will happen on campus and, by extension, in multiracial churches where the students later minister. The researcher's spiritual autobiography indicates that the particular focus of this project was born during the desegregation era of the 1960s. This period helped to prepare the author for a vital role in training students and congregations to bring the gospel to the fellowship of all people. The chapter culminates with a look at the synergy of the relationship between the two for ministry in the context.

In the second chapter, the researcher introduces the reader to the state of the art in ministry that has shaped this project and shows how current scholarship has influenced him in the writing of this doctoral project and in the operation of the project, field study, and analysis. The literature review chapter will compare, contrast, define, and address critical keyword points. Some of the key words that will be referenced in the literature are *racialization, Jim Crowism, colorblindness, individualism, inclusion, reconciliation, diversity, pluralism, multiculturalism, transculturation, multiracial, multiethnic, and ministering cross-culturally*. The researcher, John W. Edmerson, discovered the relevance of these terms as a result of preparing for the course that he will be teaching in the spring of 2013 entitled *Leading a Multiracial Church*. Cincinnati Christian University has encouraged the researcher and writer of this dissertation to pursue the best practices and probe classical and current literature concerning leading a multiethnic, multicultural, and multiracial church. The most current research and knowledge will be used to present a one-semester class for twelve students from various backgrounds with regard to race, gender, ability/disability, and socio-economic status. The focus of the sixteen-week class

will address segregation among predominantly African-American and Caucasian churches, especially in the Christian Churches and Churches of Christ with Restoration Movement affiliations. The primary goal of this chapter is to develop a body of literature that addresses this problem among universities and churches with the objective of preparing students to lead multiracial churches.

In the process of conducting research for this dissertation, several classical and current literature resources deeply resonated with the researcher. These included *Divided by Faith* by Michael Emerson and Christian Smith (Oxford University Press, 2000) and *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race* by Michael O. Emerson, Curtiss Paul DeYoung, George Yancey, and Karen Chai Kim (Oxford University Press, 2003).

George Yancey, in his book *One Body, One Spirit*, says that, of the Christians who desire to create multicultural churches, many do not know how or where to begin. Therefore, they must learn from those who have successfully accomplished the result they are seeking. This may, of course, require advice from the experts who have studied the issue. Curtis P. DeYoung (author of *Reconciliation: Our Greatest Challenge--Our Only Hope* and *Coming Together in the 21<sup>st</sup> Century: The Bible's Message in an Age of Diversity*), George Yancey (author of *One Body, One Spirit*), and Manuel Ortiz (author of *One New People: Models for Developing a Multiethnic Church*) offer insights into the factors they consider necessary for churches to embrace if they want to become multiracial congregations. All three of these experienced researchers refer to essential foundational building blocks for establishing successful multiethnic churches.

This third chapter discusses the theoretical foundations for the research in this dissertation. The foundations consist of historical, biblical, and theological perspectives. Also, this third chapter presents the author's critical evaluation and a focused framework on how to approach the research problem through published, scholarly works of the practitioners, theologians, academics, historians, and other experts in the field. This is rendered by discussing, summarizing, categorizing, and comparing their thoughts. The researcher's exploration of multiethnic, multicultural, and multiracial ministry investigates past, present, and future perspectives for this ignored biblical mandate among the Christian communities. Various conceptual definitions will help the researcher understand this complex subject (e.g., race, racism, justice, reconciliation, inclusion, segregation, culture, and social class). For such a time as this, this researcher sees himself as a bridge builder among the White, Hispanic, and Black cultures. The very first church was a culturally, racially, economically, and generationally diverse gathering of men and women who, although incredibly different, heard the same message of God's deeds and power. The overview of the foundation chapter is far from comprehensive, but it provides a reasonable look at the issues from all three disciplines.

The fourth chapter presents the hypothesis statement with a succinct explanation of the project impetus as well as the problem statement. It also gives an explanation of the intervention methodology that was employed in this project and a brief rationale for it based on the previous chapter. There is also an introduction to the methods used for gathering and processing the data as well as established markers for evaluation of the project.

The fifth chapter discusses field experience that looks at the process with which the researcher went about implementing what he learned from his understanding of the conjunction between himself and the context (synergy) together with what insight he discovered in his foundational studies in biblical, theological, and historical studies. For this reason, the researcher designed an early-week course for eleven enrolled students (two black males, one female from India, and eight Caucasians) that would satisfy the implementation of his Doctor of Ministry project: *Amazing Grace for Every Race in Higher Education: A Biblical and Practical Prototype for Multicultural and Multiracial Churches*.

The basis of the early-week course was for each student to be a co-instructor and the professor a co-learner with the students. The extent to which the multiculturalism and multiracial theology developed in this course was truly a collaborative effort would determine its effectiveness for use in addressing the students' particular interests and needs.

The final chapter (chapter six) is a summary and reflection on the project. This chapter allows the researcher to reflect theologically and pragmatically on the project experience and his transformation through the project. It makes it possible to consider future adjustments to the project, changes in methodology and order of the material, and future implementations related to this project.

It is the wish of the researcher that this project be beneficial to the university and the church, influencing all people everywhere to take the gospel to every creature. This is the will of God and the hope and desire of the researcher.

## **CHAPTER ONE**

### **MINISTRY FOCUS**

The author's ministry project objective is to train students with a course to minister competently cross-culturally, teaching them through e-learning sessions, having experienced guest speakers, and providing them with a field experience that presents real-time scenarios. Through these processes, learning will happen on campus and, by extension, in multiracial churches where the students later minister.

This particular focus was born during the desegregation era of the 1960s. This period helped to prepare the author for a vital role in training students and congregations to bring the gospel to the fellowship of all people. The first significant event of his life was the United States Supreme Court's historic decision of May 17, 1954, declaring segregation in public schools unconstitutional. The author was six years old at the time, having grown up in the quaint little country town of Temple, Oklahoma, where school was a two-room building with a range of students through twelfth grade. He was there until the sixth grade, when the school district closed the school and integrated the students into the Temple Public Schools.

### **Becoming a Christian**

The highlight of John's young life was going to church around Easter and participating in the worship services. Church brought him joy and gave him a great sense

of worth. The missionaries at the revivals John attended often commented on how sincere his testimonies were. Little did he know that God was preparing him for the ministry, navigating his life toward what he has become today.

The researcher celebrated on June 27, 1969, the day his sins were washed away. On that day, he was married twice. One marriage was to Christ, and the other to his lovely wife, the former LaShelle Owens of Denver, Colorado. LaShelle's family introduced John to the gospel during a family vacation to Temple, Oklahoma, where he grew up. John was taught from the New Testament that he must hear the word of God and believe in Jesus (Rom. 10:17, Heb. 11:6). He then repented of his sins, having godly sorrow for the sins he had committed (2 Cor. 7:10). John also confessed before others that he believed Jesus Christ was the Son of God (Matt. 10:32). In John's final step of conversion, he submitted to baptism to demonstrate his faith in God (Mark 16:16).

Prior to this time, religion had been a significant part of John's life, but he had only a shallow understanding of the Bible. However, when he began to contemplate marriage, he turned to a greater study of the Bible to help him become a good husband and father. This Christian journey began forty-one years ago, and John considers it to be the best decision of his life. Becoming a minister of the gospel was the most distant thing from his mind. Little did he know that God had plans for his life: "‘For I know the plans I have for you,’ declares the Lord, ‘plans to prosper you and not to harm you, plans to give you hope and a future’" (Jer. 29:11).

The little church that John was added to, which was the Eastside Church of Christ in Temple, Oklahoma, had only five members. John and his wife made seven. The preacher, Brother Louie Riddles, was on "loan" from the White congregation to preach



for the small black church every Sunday, and he also taught their weekly Wednesday night Bible class. This preacher also performed John's wedding as well as his baptism.

Brother Riddles was a godly White minister. After John had been attending church services for about three or four weeks, Brother Riddles asked him to give a sermon. This made John a little nervous because he knew so little about the Bible. Brother Riddles took care of that issue by giving him a sermon about Noah's ark. When the time came for John to deliver the sermon, he got up and read it to the small congregation. They sat through John's poor sermon delivery and told him to keep on practicing because one day he was going to make a great preacher. John believed them.

### **Call to the Ministry**

Undergoing training to be a minister was John's next step toward becoming an authentic minister of the gospel. Someone told him about a school of preaching run by some white brothers in Elk City, Oklahoma, that was in session every Saturday—nine months out of the year—for men who wanted to prepare themselves for the ministry. This was a three-year program that would issue John a certificate of completion after he took all the coursework in Bible books and one class in elementary New Testament Greek. Enrolling in this program was John's launching pad to show his immediate family and his new church family that he was serious about becoming a minister.

Beginning in the 1970s, John was invited to more and more speaking engagements. During this time, he preached for his little church every Sunday while also working at Halliburton Oil Company. Those were fantastic years. Several of John's

family members were skeptical about his new mission in life. He is now happy to report that he has led many of them to the Lord, including his late mother, Alma Henry.

One very exciting aspect of John's ministry of preaching happened in 1976 when he went on his first missionary trip to Jamaica. He had met a Jamaican preacher who was supported by a White Church of Christ in Clinton, Oklahoma, and who invited John to come to his country and preach a two-week revival. John immediately began to raise money to go and preach the gospel in a foreign land. John was very naïve at the time, and the culture shock in Jamaica was frightening. One of the issues that concerned him was driving on what he thought was the "wrong side of the road" at high rates of speed. His other area of big concern in Jamaica was the food. The curry goat and jerk chicken were not what he and his wife were expecting. The Jamaicans also had a different attitude toward time. If the church was scheduled to start service at 7 p.m., it usually did not happen until about 8 p.m. John preached for forty-five minutes, and the Jamaican preacher got up behind him and extended an invitation for about forty-five minutes. This ministry trip helped John to see that all of God's children are different and that he must learn to be all things to all people.

John feels a strong sense of responsibility to be God's servant. The everyday challenge for him is to become more like Jesus in seeking to save the lost. Jesus' mission has led John to preach in several states, including Oklahoma, Texas, Nevada, California, and now Ohio. The best is yet to come as he continues to prepare to be an even better soul winner for Jesus. Proverbs says, "He that winneth souls is wise" (Prov. 11:30).

The author graduated in 1966 as one of five Blacks in a class of forty-four students. His educational journey continued at Oklahoma State Technical School in Okmulgee, Oklahoma, in the fall of 1966 in the midst of the “Swinging Sixties,” an exciting time for a young, small-town man. Race riots increased across cities in America, and the National Guard was called on to quell some of the uprisings. Because his mother had no money to assist him with college expenses, the author qualified for Work-Study to supplement his expenses while away from home. He saw in this the hand of God taking care of him and charting his future.

While most Blacks at that time had to work in the kitchen or serve as janitors, God provided the author with a job in the student store. The manager of the store was an elderly White woman who had operated the store for approximately twenty years. She took an immediate interest in his life and schoolwork, caring for him at a time when he desperately needed someone to mentor him. When he ended up in jail one night after a fight in a club and was devastated because he assumed his education had come to an end, this wonderful lady bailed him out and offered him another chance.

The researcher took some general education courses at Oklahoma State Technical School in Okmulgee, Oklahoma, from 1966 to 1968, but he mainly studied lithography, or offset printing, which he hated because he abhorred the smell of the ink and also working with his hands. Regardless, two-and-a-half years later, he completed the certificate in offset printing and found a job, knowing that type of labor was not what he wanted for his life’s work.

The author’s life began to get on track when he was baptized and married in 1969. Within three or four weeks, the preacher asked him to give a sermon, and thus began his

life as a minister. While he had not arrived at where he knew God wanted him to be, he knew he was definitely on the right path. The author's next foray into education came immediately following this. To preach in the non-instrumental Church of Christ, he needed expertise in his doctrine. That led to his enrollment in the school for preaching mentioned earlier. Two of his biggest encouragers during this time were an older woman and her husband, who were members of the little church he was attending. He wrote lessons each week, which they read and for which they gave him feedback and encouragement.

The Churches of Christ (non-instrumental) are a group of churches within the Stone Campbell Movement (q.v. Christian Churches/Churches of Christ and Disciples of Christ). These churches especially emphasize a reliance on the New Testament for policy and practice. This effort to focus on the New Testament is often understood as a return to the original form of practice in the earliest church and thus implicitly is a rejection of practices that developed in the Medieval and Reformation periods. Thus, these churches embrace a "restorationist" ideology, and the movement is often called "The Restoration Movement." There is no central denominational structure for this fellowship; a strong emphasis on congregational autonomy is dominant, although certain standards of faith and practice are maintained through informal mechanisms.<sup>1</sup>

In 1971, the author received his first call to lead such a church. It was the First & Georgia Church of Christ in Chickasha, Oklahoma. Only fifteen members worshiped there, but once again, the author's White brothers were available to help him succeed, providing a portion of his salary until the church became self-supporting. His biggest

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<sup>1</sup><http://www.milligan.edu/administrative/mmatson/Churches%20of%20christ.pdf> (accessed December 27, 2011).

mentor was Jim Scheerer, a White minister at a different local church who encouraged him to improve his writing and speaking. He suggested that the author enroll at the University of Science and Arts of Oklahoma, and it was there that he received a bachelor's degree to teach literature in 1975.

The student body at the University of Science and Arts of Oklahoma was 90 percent White with a small group of Blacks. The university was more academic than the Oklahoma State Technical School had been, so the author associated with older students and joined them in their study groups. Classes were large with sixty to seventy students to a class, with perhaps three students in each class being Black. The professors were very supportive, which helped to make this experience a successful one.

The author was a junior when he was selected Outstanding Young Man in America. He was highly esteemed by his professors and was selected to serve on a search committee for a new dean. The English professor at the college had good connections, and she used them to procure a student-teaching position for the author in the Chickasha Public Schools. He did his student teaching in a class that was 97 percent White and found another wonderful White mentor in the head teacher of the class, who took him under her wing and helped him succeed.

After college, the author started teaching for the Chickasha Public Schools as an English teacher while also continuing with a preaching ministry. For many years, he was involved in bi-vocational roles simply to support his family; however, teaching and preaching were his passion, and he clung to the hope that he would be blessed to pursue this passion full-time until God finally worked in this regard in 1984.

Following his departure from Chickasha, Oklahoma, after a successful twelve-year ministry and a great English teaching job for Chickasha Public School, the author and his wife moved to Los Angeles, California, where he was called to serve as the associate minister of the 600-member Normandie Church of Christ. His duties were to oversee the education and evangelism departments and to preach at the discretion of the senior minister, Carroll Pitts. Unfortunately, Pitts died five years later of cancer, and internal troubles began immediately after the senior minister's death. The leadership board informed the author that they wanted to bring back the minister he had replaced when he came to Los Angeles. Because he refused to accept their anticipated plans to move to a co-minister style of leadership, the leadership board terminated him since his philosophy of ministry was no longer compatible with what they wanted.

During this transition, a multiracial sister congregation expressed an interest in the author's becoming their senior minister. God was navigating him toward working with a more diverse congregation, as God knew he was prepared to work with all cultures, regardless of where they might be in the class system. The author accepted this position, and the ministry went well for a while, but as members from his former congregation left that church to worship with him, strife once again arose. The author did not exercise enough patience or humility to take the church slowly through the new transition, and he almost split the church. He eventually invited some more experienced ministers to come and help settle the dispute by rewriting the bylaws and restructuring the leadership.

The author served this congregation in Inglewood, California, for approximately five years, from 1990–1995. Peace did not last long, and the church experienced another disruption, which was started by one of the author's associates and a few jealous brothers.

They did not like the ambitious plans he was implementing for the church. They wanted a large family life center to serve the community while he wanted to sell some of the rental property and use the funds to remodel the outdated building.

After losing the church fight at Inglewood, the author enrolled in California State University and received his Master's of Educational Administration degree in 1997. While working on that degree, he worked as a reading teacher for Centennial High School, which served a large Black and Latino population. He worked there until he was hired as an assistant principal of curriculum at Dominguez High School in Compton, California, where two gangs on campus, called the Cripps and the Bloods, required eight security guards to maintain safety. It was a great job with a nice salary, but the principal was oppressive, and the hours were long. However, the author supervised a multiethnic teaching staff and a very diverse student body. It was during this time that he began to see a trend develop as God was leading him.

The researcher's spiritual journey brought him to Wichita Falls, Texas, in 2000 to serve as the new senior minister of the Welch St. Church of Christ and as Student Achievement coordinator at Wichita Falls High School District. The student body was an at-risk, diverse population that needed strategies and techniques for studying in order to enhance their learning styles. Again, God had put the author in another multicultural experience. His responsibility was to hire tutors to assist the students with their work and provide counseling to keep them on task with their homework through helping them with time management.

The school board hired a new superintendent, and the author invited the superintendent to visit his church. The superintendent graciously accepted the invitation

and attended one Sunday morning. Not long after that, he asked the author to join his staff downtown and be his assistant, with the responsibility of recruiting more under-represented students for Advanced Placement classes among all diverse groups in the district. The first rally the author conducted for the junior level and their parents was wildly successful. There was standing room only. The teachers were amazed at the attendance for potential students of color wanting to prepare for Advanced Placement classes. The author again saw the hand of God on him during this new Advanced Placement diversity recruitment job.

In 2005, the author moved to Union, Kentucky, after he and his wife were interviewed by Cincinnati Christian University to become the first two full-time Black professors in the eighty-four-year history of the school. In 2005, the Cincinnati Christian University faculty was 100 percent White, and the student body was 97 percent White. The author recognized that God placed him in a position where he could work among diverse groups and also enter the seminary to further his education.

God has led the author throughout his life to this point where he is creating a doctoral project to help institutions of higher education train students to minister to multicultural and multiracial congregations. God has now placed him under the direction of United Theological Seminary for this particular time and has put him with Dr. Richard Eslinger to equip him to become a trailblazer in attracting a more diverse group of students for work in the ministry for all people. His project is *Amazing Grace for Every Race in Higher Education: A Biblical and Practical Prototype for Multicultural and Multiracial Churches*. He expects that God will work with him in this endeavor as He has been doing up to this point.



### **Contextual Analysis for John W. Edmerson**

Cincinnati Christian University sits on more than fifty-eight acres, some of the land having once been owned by the prominent Neff family. Peter Rudolph Neff, a Colonel in the Civil War, helped to found the Westminster Presbyterian Church, which owned the building that Cincinnati Christian University acquired and later made into a chapel. Cincinnati Bible Seminary opened there in September of 1924 with the merging of McGarvey Bible College of Louisville, Kentucky, and Cincinnati Bible Institute of Cincinnati, whose beliefs and purposes were similar, both having the desire to supply church leaders who were well-grounded in the word of God while seeking unity among all believers. The Cincinnati Bible Seminary came into being to meet the pressing leadership needs of the Restoration Movement fellowship at the time.

In 1987, the school became known as Cincinnati Bible College & Seminary, with the College being for undergraduates and the Seminary for graduate students. The College of Adult Learning was added in 2004, and the school became known as the Cincinnati Christian University, its goal being to train Christian men and women not only to comprehend the Scriptures but also to minister in the church and the world. The scope of their ministry is worldwide, as its nearly 9,000 alumni have gone on to become ministers, missionaries, and church leaders serving in seventy-one countries. The goal of Cincinnati Christian University is “teaching thousands to impact millions.” It is making that goal a reality through its 507 Cincinnati Bible College students, 252 nontraditional students in the College of Adult Learning, 264 graduate students, 36 full-time faculty, 36 adjunct instructors, and 83 administrative and support staff. Also, the most recent gender

and ethnicity profile includes the following breakdown: for men, 6 nonresident alien, 46 Black, 0 Native American, 1 Asian, 6 Hispanic, and 327 White; for women, 4 nonresident alien, 52 Black, 0 Native American, 1 Asian, 3 Hispanic, and 350 White.<sup>2</sup>

Effective ministry in the twenty-first century will increasingly require Christians to adjust to an urban and multicultural environment, not only working in international missions but also in their own hometowns. Therefore, Cincinnati Christian University is a great place for students to prepare for the real world because it is located in an urban neighborhood of a large and diverse city. Nearly two million people live in Greater Cincinnati, representing more than fifty countries. Of these, twenty different nationalities have populations of over 1,000 members in the city. Students from Cincinnati Christian University regularly serve throughout Cincinnati in urban ministries and throughout the world on mission trips and seven-month internships.

In the eighty-seven-year history of Cincinnati Christian University, the author, who is an elder for the Kennedy Heights Church of Christ in Cincinnati, and his wife have become the first full-time Black associate professors. The author is well acquainted with the goal of the university to promote the ideals and views of the Restoration Movement that began in central Kentucky in the 1800s, and his own ambitions and past work, reflecting the same zeal to promote unity and Christian values while serving others, mesh well with the aspirations of Cincinnati Christian University. The author and his wife have experience and spiritual maturity, academic credentials, and an immense passion for equipping young people to be lifelong learners in addition to future Christian leaders. Because they have grown in leadership abilities and people skills and presented a

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<sup>2</sup>[http://www.ccuniversity.edu/ir/files/2011/02/CCU-Factbook\\_2010-11-linked.pdf](http://www.ccuniversity.edu/ir/files/2011/02/CCU-Factbook_2010-11-linked.pdf) (accessed October 5, 2012).

united force for many years, this couple attracts quality students to Cincinnati Christian University. These students are academically gifted as well as spiritually alive and zealous for the Lord.

The Restoration Movement from which Cincinnati Christian University sprang is a part of the heart of this researcher. His faith heritage is the Churches of Christ, and his lifelong dream has been for unity among believers, not just in churches but also on campuses across the country and for people around the world. “No man is an island,” and the author can attest to that fact. Throughout his life, God has directed him by placing people close that have shaped and molded him to become the leader and mentor that he is today. From the guidance of his mother and grandparents to the woman he worked with in college who bailed him out of jail and on to the White minister who supported him and allowed him to learn how to use his talents to glorify God, he has been nourished like a plant that is now bringing forth fruit and creating an opportunity for him to use what he has been given to produce the same kind of change and growth in the lives of those he teaches and ministers to at Cincinnati Christian University. Having had good relations with people of other races and nationalities, he has learned how to relate to various cultures and understands their needs. He is able to use this knowledge in his work at Cincinnati Christian University to mentor students and give them an understanding of the love of God and put into their hearts the fire that burns in his own soul. Cincinnati Christian University is the place where he is able to give back from the abundant blessings God has given to him. He is determined that no student will be allowed to go unnoticed or fall behind. He is alert and aware and, if he sees a problem, steps in and offers himself as a mentor to guide and bring along students who are struggling.

Since approximately 87 percent of Cincinnati Christian University students are White, most of the author's students are White. Because he himself was mentored by White Christians, he believes he has been chosen by God to be in his current position. God was able to look into the future and know where he wanted the author at this particular time. He trained the author through his own servants to work well with all people and aid White students in understanding the author's own Black culture and thus the culture of the Black students on campus. Since older, more mature people guided him, the researcher is now able to do the same for the youth of today, knowing that God's hand is also on the young people whose lives he touches.

The enrollment of Black students has increased at Cincinnati Christian University in the past five years, so the author is situated in a place where he can provide friendship and training to these students and help them to feel more comfortable and fit in with the White students on campus. If Cincinnati Christian University is at ease with a Black professor, these Black students know they also belong, and this professor is a role model showing them that they can reach heights they might not have envisioned for themselves. Because he has recently been placed in a position to become a part of the team whose primary purpose is to advise and give recommendations for institutional improvement, the author will be able to influence the betterment of the University in ways that will help diverse students reach their potential.

With the "Browning of America," it is important that Cincinnati Christian University has a dedicated couple like the author and his wife. Not only is he ready and positioned as an asset to the University campus, but he brings along a double blessing since he has an equally educated and talented wife with her own strong desire to promote

the cause of Christ and bring comfort and aid to those who have been neglected in society for far too long. Her own work has inspired the author of this dissertation and brought him into contact with even more young people whom he can serve. With her by his side and he by hers, he sees a bright future for Cincinnati Christian University as he and his wife use their gifts to make the same kind of impact that they have made throughout their marriage to teach, support, and love all those whom God puts in their path. The goal of Cincinnati Christian University is to graduate top students, not just academically but also spiritually. The author is prepared to be a substantial part of this and is perfectly suited to take a leading role in furthering the goals of the University. His vivacious personality, high energy, relevant past experiences, love for the truth, and compassion for young people of all colors make him highly capable of promoting Cincinnati Christian University's mission.

### **The Conjunction**

The author serves on several faculty committees, including the Diversity Task Force Alignment and Accountability, the Synergy Team, the Retention Team, the First-Year Experience Team, and the Ministry Employment Search Team, and now he is leading the Diversity Awareness Celebration planning committee. God has placed him at Cincinnati Christian University "for such a time as this."

In the same way that he was able to work with White people in Chickasha, Oklahoma, through the help of his tutor, the researcher has now become acclimated to the culture and environment of Cincinnati Christian University, which has allowed him to become a leader in creating a more diversity-friendly campus. All of this came about

because of his God-given personality and his willingness to use his talents and gifts to the glory of God, allowing God to guide him every step of the way.

God continues to move through the author with the spirit of bringing about a more diversity-friendly campus. The enrollment of Black students at Cincinnati Christian University has increased 8 to 10 percent in the last five years. The author's faculty presence is making a difference in changing the perception of Cincinnati Christian University from being a racist university to being a diversity-friendly university. In addition, the author works diligently to promote friendly relations between diverse groups on campus.

Several universities are affiliated with the independent Churches of Christ/Christian Churches that have a very small Black enrollment, such as Lincoln Christian University, Point University, and Johnson University. It may be possible that God is preparing the author to be president of a diversity-friendly Christian college. He knows that God has plans for him, plans that will continue to lead him down the path that God has chosen for him and has guided him on; he is open to God's calling, whatever or wherever it might be.

Recently the researcher has been drafted by the academic dean of Cincinnati Christian University to become a part of their Synergy team, whose primary purpose is to advise and provide recommendations for institutional improvement. The author will be given an opportunity to help influence the improvement and direction of the University. He possesses a passion for people. His warm, welcoming personality allows him to work well with adults and youth alike. This ability to work well with others, as well as his continual efforts to work toward being a better person and improving at what he does, has

enabled him to implement new programs, organize and coordinate events, and oversee new projects that have made positive effects upon his students and upon the people within the community.

Some examples of such endeavors include organizing and chaperoning visits to several university campuses for minority students and introducing and implementing the Academic Cultural Technological Scientific Olympics (ACT-SO) competition through the NAACP in the Wichita Falls, Texas, area. This program included sponsoring seven students from Rider, Wichita Falls, and Hirschi High Schools to go to Dallas, Texas, and New Orleans, Louisiana, for the state and national ACT-SO competitions. ACT-SO exposed these students to nationwide academic talent, which inspired them to continue working hard in school. The author was also responsible for sponsoring Texas Alliance of Minority Engineers (TAME), a program that afforded students the opportunity to shadow professional engineers and compete in different engineering competitions.

The influence that this researcher has had on the lives of teachers and students has been monumental. On a regular basis, many students have demonstrated their appreciation for him, stating that he has been the only positive male role model—even a father figure—with whom many of them could identify. Several teachers have looked to him for guidance with many of their own students because they understood how highly the students regarded him. Because of his positive attitude, instructive ability, and comforting manner, he is able to build an excellent rapport with students and teachers while earning their respect and trust.

The author is in a position at Cincinnati Christian University to bring about immense changes in diversity, which is extremely important today because times are

changing. Not many years ago, most classrooms were full of White students. Many White students went to school for much of their lives and never saw a Black student. White author Tina Rae Collins, who graduated from a Kentucky high school in 1970, shared that she was almost seventeen years old and a junior in high school before she encountered Black students in her classes. This would be unusual today. When Blacks were such a minority, it did not seem as important to understand their culture and provide for their needs. However, the concept presented by *Time* magazine in the 1990s about the “Browning of America” is becoming a reality. *Time* predicted that in the twenty-first century, for the very first time, minorities would outnumber White people in America.<sup>3</sup> The social fabric of this country is becoming increasingly multicultural with a greater migrant population. As a result, the presence of other ethnic minority groups in the overall population in any given area is naturally high. The fact is that there is a demand for candidates trained in cross-cultural ministry or ethnic minority ministry, and currently, the number of ministers who can ably meet this demand is woefully inadequate.

Diversity is not about taking away anything from anyone. It is not about disempowering the ruling class or the majority. Rather, it is about appreciating the differences and learning from one another. It is about acceptance. The author is poised in a unique position to be a major player in a role whose time has come. God is not finished with him yet. He has guided him and directed his steps all along the way. Through his unique relationships with the White community over the years, the author has seen that love can blossom and cooperation can take place to bring about enormous accomplishments, and he is positioned to help bring healing, growth, and cooperation

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<sup>3</sup> Alvin Sanders, Director of Ethnic Ministries, Cincinnati Christian University.



within the diverse community of Cincinnati Christian University and the larger community of Cincinnati.

Cultural needs change over time. Unless leaders change with them and learn to consider these new needs and work to provide for them, they cannot expect to meet the requirements of education or promote the spirituality of the people. Much truth can be found in the old adage “People don’t care how much you know until they know how much you care.” It is important to meet people where they are, understand their strengths and weaknesses, and work together to form a plan that will further understanding and growth. The author has the background and maturity, as well as the zeal and determination, to make a difference in these areas. God has led him to this point by giving him the opportunity, as a Black man, to work with White men and women who have sought to understand him, thereby allowing him the benefit of both Black and White cultural awareness. All of these aspects have worked together in his life to the glory of God.

A great task is set before the author and those who join him in his work to promote unity and friendliness toward diversity. This task cannot be accomplished unless all people are willing to work together. All of the diverse groups are brothers and sisters, and God wants them all united: “How very good and pleasant it is when kindred live together in unity!” (Psalm 133:1). This does not mean simply on Sunday morning in a church building nor is it only about the basic tenets of religion. God wants people united in purpose and action in all areas of their lives. This is why the author is happy and excited to be a part of Cincinnati Christian University and feels his presence here at this time is a part of God’s will for him as well as for the University. He has the respect of the

students and the community, and through the programs with which he is involved, he can and will make a difference in the lives of the students who come into his classes as well as the ones he interacts with on campus. The author's life has prepared him for what he is doing now and what he will continue to do in the future.

### **Objectives**

The main objective of this course is to ensure that students are suitably trained to address and reach out to a more culturally diverse audience. Taking the course will equip students with necessary skills to meet the challenges posed by church leadership in the twenty-first century, particularly in multicultural urban settings. It is the researcher's intention through this course to help students address better and more effectively the needs of the increasing multicultural and multiracial churchgoing population in any part of the United States.

In addition, given the increasing migration trends, it is clear that diversity in populations is here to stay. Therefore, the course content that would focus on addressing this diversity in several effective ways will remain relevant for a long time to come.

### **Problem Statement**

Cincinnati Christian University has the responsibility to create for its students a functional multicultural Christian community on campus, which will serve as a smaller version of the ministries that graduating students will encounter outside. Hence, Cincinnati Christian University needs to be very aware in promoting a diverse multi-

racial atmosphere on campus in varied areas. This will serve as a model for students to emulate in their own ministries when they strive to do good work across racial borders. This can be achieved only by an active willingness to change ideas and behavior rather than a passive attitude of letting change happen on its own. In addition, to effectively carry out a transformation of this magnitude, active support of the top administration at Cincinnati Christian University will be required.

Change is never easy. However, a shift toward a campus that welcomes and celebrates cultural diversity and where there is greater representation of ethnic minorities amongst faculty, staff, and students is necessary because the population outside the campus is no longer homogenous but has a number of ethnic and minority groups. In the process of change, it may be necessary to address concerns of various groups involved, and there may often be a need for resolving conflict and other issues that may arise on a more multicultural campus. How the University confronts these issues and succeeds in bringing everyone aboard on the same platform while, at the same time, keeping the diversities alive will provide valuable lessons that students can utilize throughout their lives.

### **Hypothesis**

If Cincinnati Christian University incorporates greater diversity on campus, then the University students will be better prepared to serve multiracial populations in their future ministries. By creating an ethnically diverse campus, the University will graduate students who will be more effective in addressing problems and concerns of minorities in their ministries because they have had direct experience in these areas on campus.

Adequate resolution of cultural conflicts on campus will develop in students the skills and confidence needed to manage such conflicts or issues amicably in the larger settings of their ministries. This is an important service they can provide for their people.

Constant exposure to an environment that not only welcomes but also celebrates diversity will instill an appreciation and respect in students for cultures and races different from their own. Most of the prejudices and intolerant attitudes toward ethnic minorities result from a lack of knowledge or wrong information. A greater multicultural representation on campus will offer greater opportunities to do away with misconceptions and myths surrounding other cultures, leading to a more open acceptance of minorities. This will definitely help students in their future calling.

This is an opportunity for Cincinnati Christian University to reiterate its leadership position and demonstrate to churches that embracing a tolerant view toward diversity and providing equal opportunities to ethnic minorities is the right way forward. Given the widely recognized racial tensions in Cincinnati, the University has a responsibility to endeavor to arrive at constructive solutions to the problem. This can best be achieved by creating a multicultural model on campus and extrapolating the lessons learned and solutions implemented here to the city and the country at large.

## **CHAPTER TWO**

### **THE STATE OF THE ART IN THIS MINISTRY PROJECT**

This literature review chapter will compare, contrast, define, and address critical points. Some of the key words that will be referenced in the literature are *racialization*, *Jim Crowism*, *colorblindness*, *individualism*, *inclusion*, *reconciliation*, *diversity*, *pluralism*, *multiculturalism*, *transculturation*, *multiracial*, *multiethnic*, and *ministering cross-culturally*. The researcher, John W. Edmerson, discovered the relevance of these terms as a result of preparing for a course. Cincinnati Christian University has encouraged the writer to pursue best practices and probe classical and current literature concerning leading a multiethnic, multicultural, and multiracial church. Current research and knowledge will be used to present a one-semester class for twelve students from various backgrounds with regard to race, gender, ability/disability, and socio-economic status. The sixteen-week class will address segregation among predominantly African-American and Caucasian churches, especially in the Christian Churches and Churches of Christ with Restoration Movement affiliations. The primary goal of this chapter will be to develop a body of literature that addresses this problem among universities and churches with the objective to prepare students to lead a multiracial church.

Two classical and current literature resources deeply resonate with the researcher. These are *Divided by Faith* by Michael Emerson and Christian Smith (Oxford University

Press, 2000) and *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race* by Michael O. Emerson, Curtiss Paul DeYoung, George Yancey, and Karen Chai Kim (Oxford University Press, 2003).

*Divided by Faith* documents the pervasiveness of the racial divide in post-Civil Rights America, despite a decrease in overt prejudice. Unfortunately, the authors conclude that American religion is ineffective in reducing the current racial divisions; indeed, religion generally reinforces divisions. This conclusion is admittedly paradoxical, given the positive role organized religion played in the Abolition and Civil Rights movements and continuing sincere efforts at racial reconciliation across the religious spectrum. Drawing on historical and sociological data, Emerson and Smith maintain that the “individualism” characteristic of Protestant Evangelicals blinds some Christians to the institutional and structural aspects of racism. Noting that in more than ninety percent of American congregations, ninety percent of members are of a single race, Emerson and Smith assert that the very structure of American religion reinforces “internal similarity” where like seek like. This, in turn, perpetuates the division of society at large.<sup>1</sup>

In *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race*, three sociologists and a theologian set out to provide a theological and axiological framework to build a multiracial church. This book is a sequel to *Divided by Faith* in which Dr. Michael Emerson and a group of collaborating authors make a case for multiracial congregations as an antidote to racial problems. Considering biblical, historical, and sociological perspectives, they argue against the common justifications for maintaining racially or ethnically distinct congregations and call for a new “theology of

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<sup>1</sup> [http://www.churchleadership.com/leadingideas/issues/pdf/2005/051207\\_bookreview.pdf](http://www.churchleadership.com/leadingideas/issues/pdf/2005/051207_bookreview.pdf) (accessed July 10, 2012)

oneness.” Chapters five, nine, and ten are particularly helpful, offering examples, models, and possibilities for multiracial churches.<sup>2</sup>

Many people see greater value in uniracial congregations, and the authors recognize that some Whites believe uniracial congregations to be more conducive to evangelism. Furthermore, many racial minorities find uniracial congregations appealing because they preserve cultural identities, whether Native American, African American, or Asian American. An additional challenge is that the cultures of the White majority and the racial minorities are often perceived as being irreconcilable. While affirming the concerns that accompany these arguments, the authors address each issue, providing pragmatic, theological, activist, cultural, and sociological reasons to justify the legitimacy of multiracial congregations.<sup>3</sup>

These two books call for serious reflection on issues of race and religion and a humble acknowledgement that racism is more complex and insidious than is often imagined. Indeed, Emerson and Smith suggest the sense of urgency that propels many churches to “do something” works against effective, holistic solutions.

### **Foundational Stones for Becoming Multicultural**

George Yancey, in his book *One Body One Spirit*, says that, of the Christians who desire to create multicultural churches, many do not know how or where to begin.<sup>4</sup> Therefore, they must learn from those who have successfully accomplished the result

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<sup>2</sup> Ibid.

<sup>3</sup> [http://unt.academia.edu/GeorgeYancey/Papers/861642/United\\_by\\_faith\\_The\\_multiracial\\_congregation\\_as\\_an\\_answer\\_to\\_the\\_problem\\_of\\_race](http://unt.academia.edu/GeorgeYancey/Papers/861642/United_by_faith_The_multiracial_congregation_as_an_answer_to_the_problem_of_race), 62 (accessed July 12, 2012).

<sup>4</sup> George Yancey, *One Body One Spirit* (Downers Grove, IL: Intervarsity Press, 2003), 14.

they are seeking. This may, of course, require advice from the experts who have studied the issue. Below is a list of twelve foundational stones that have been defined by the experts in the field of multiculturalism. Curtis P. DeYoung (author of *Reconciliation: Our Greatest Challenge--Our Only Hope* and *Coming Together in the 21<sup>st</sup> Century: The Bible's Message in an Age of Diversity*), George Yancey (author of *One Body One Spirit*), and Manuel Ortiz (author of *One New People: Models for Developing a Multiethnic Church*) offer insights into the factors they consider necessary for churches to embrace if they want to become multiracial congregations. All three of these experienced researchers refer to these foundational building blocks. The foundational stones are the following:

#### Inclusive Worship Style

- Since worship styles are closely tied with preferences of racial culture, popular culture, and denominational tradition, this is an area that must be considered.<sup>5</sup>

#### Diverse Leadership

- DeYoung points out that multiracial leadership helps the members of the various racial groups feel that they are represented with the powers that be in the church. This helps them believe their voices are heard and their concerns and contributions are considered.<sup>6</sup>

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<sup>5</sup> Curtiss Paul DeYoung, *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race* (Oxford: Oxford University Press, 2003), 175.

<sup>6</sup> Ibid., 177.



### Intentionality

- The church must make it a priority to be racially diverse and remain so.<sup>7</sup>  
This is important because, in the U.S., it is easy to find segregation even within the same ethnic group.<sup>8</sup>

### Adaptability

- The church must be accommodating when reaching out to new racial or cultural groups.<sup>9</sup>

### Developing an Overarching Goal

- While doing his research, Yancey discovered that most multiracial churches he studied did not make it their main focus or primary goal to become a multiracial church.<sup>10</sup>

### Personal Skills

- Yancey chose four personal skills that leaders need to possess in order to lead a multiracial church. The first is sensitivity to unique needs. This skill requires one to receive, consider, and handle criticism and then to adjust to different cultures or customs that new racial groups offer an existing congregation.<sup>11</sup> Dialogue must occur so that the different groups remain respectful of one another. Patience is also a required skill because racial

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<sup>7</sup> Ibid., 178.

<sup>8</sup> Ibid.

<sup>9</sup> Ibid., 179.

<sup>10</sup> Yancey, 99.

<sup>11</sup> Ibid., 121.

tensions will arise.<sup>12</sup> A third skill is empowering others. Congregants must be encouraged to try to be more accepting of different racial customs and values.<sup>13</sup> The fourth skill is learning to relate to people who are different, which requires talking to those who are of a different race. This helps the leadership learn what is considered offensive and what is effectual and useful.<sup>14</sup>

#### Location

- The “white flight” that has occurred as people have moved from the inner cities to suburban communities exemplifies some obstacles that present themselves when location is contemplated for a multiracial church.<sup>15</sup> Most of the churches in the Lilly study were minority or multiracial neighborhoods.<sup>16</sup>

#### Cross-Cultural Relationships

- Cross-cultural relationships require commitment. The church must work diligently to provide for its members the opportunity to cultivate such relationships with people of different cultures.<sup>17</sup>

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<sup>12</sup> Ibid.

<sup>13</sup> Ibid.

<sup>14</sup> Ibid., 126.

<sup>15</sup> Ibid.

<sup>16</sup> Ibid., 133.

<sup>17</sup> Manuel Ortiz, *One New People: Models for Developing a Multiethnic Church* (Downers Grove, IL: InterVarsity Press, 1996), 99.

### Sincerity

- Sincerity was addressed by Ortiz. Individual groups must overcome a lack of trust in one another due to the many years of racial tension they have experienced.

### Interdependence

- This foundational stone is sometimes hard to grapple with because cultural groups like to think they do not need to depend on one another.<sup>18</sup> In 1 Corinthians 12, the apostle Paul used the analogy of the physical body when speaking of various spiritual gifts to give a good explanation of the interdependence needed in any church.<sup>19</sup>

### Sacrifice

- To build good relationships within a church, each group and individual must do a little sacrificing.<sup>20</sup> This may not be the case for the dominant group in an assimilated multiracial church; however, if a church is seeking a more biblically integrated model, some sacrifice is necessary.

### Calling

- The last foundational stone is about the calling of the church, which involves an incarnational life as well as racial reconciliation. This call

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<sup>18</sup>Ibid., 104.

<sup>19</sup>Ibid.

<sup>20</sup>Ibid.

envelops the heart of multiethnic ministry and opens the door for the church to extend its hand to others from diverse socioeconomic groups.<sup>21</sup>

Although they presented some repetitious foundational stones (such as intentionality, inclusive worship, and adaptability), Ortiz, Yancey, and DeYoung have done an excellent job in their research, which allowed them to define these foundational stones for building multiracial churches. This long list of foundational stones or principles is an indication that it may take a lot of work to build a healthy multiracial church.

### **Definitions**

#### **Racism**

Racism is the belief that race is the primary determinant of human traits and capacities and that racial differences produce an inherent superiority of a particular race (Merriam-Webster Dictionary, 2008).

#### **Racism--Forms**

Interpersonal racism involves discriminatory interactions, both conscious and unconscious, between individuals. Systemic or institutional racism is the collective failure of an organization or social structure to provide an appropriate and professional service to people because of their color, culture, or ethnic origin.

#### **Racialization**

The social process whereby certain groups come to be designated as different and consequently subjected to differential and unequal treatment.<sup>22</sup> Lack of access to

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<sup>21</sup>Ibid., 105.

opportunities, marginalization, and exclusion among these groups suggest that their perceived racial membership plays a significant role in shaping their collective experience—that is, they are racialized, rather than “merely” racial, groups.

### Jim Crow Laws

Jim Crow laws, in U.S. history, are statutes enacted by Southern states and municipalities, beginning in the 1880s, that legalized segregation between Blacks and Whites. The name is believed to be derived from a character in a popular minstrel song. The Supreme Court ruling in 1896 in *Plessy v. Ferguson* that separate facilities for Whites and Blacks were constitutional encouraged the passage of discriminatory laws that wiped out the gains made by blacks during Reconstruction. Railways and streetcars, public waiting rooms, restaurants, boardinghouses, theaters, and public parks were segregated; separate schools, hospitals, and other public institutions, generally of inferior quality, were designated for Blacks. By World War I, even places of employment were segregated, and it was not until after World War II that an assault on Jim Crow in the South began to make headway. In 1950, the Supreme Court ruled that the University of Texas must admit a Black, Herman Sweatt, to its law school, on the grounds that the state did not provide equal education for him. This was followed (1954) by the Supreme Court decision in *Brown v. Board of Education of Topeka, Kansas*, declaring separate facilities by race to be unconstitutional. Blacks in the South used legal suits, mass sit-ins, and boycotts to hasten desegregation. A march on Washington by more than 200,000 people in 1963 dramatized the movement to end Jim Crow. Southern Whites often responded with violence, and federal troops were needed to preserve order and protect Blacks,

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<sup>22</sup>G. E. Galabuzi, *Canada's Economic Apartheid: The Social Exclusion of Racialized Groups in the New Century* (Toronto: Canadian Scholar's Press, 2006).5

notably at Little Rock, Arkansas (1957); Oxford, Mississippi (1962); and Selma, Alabama (1965). The Civil Rights Act of 1964, the Voting Rights Act of 1965, and the Fair Housing Act of 1968 finally ended the legal sanctions to Jim Crow.<sup>23</sup>

*Racism Without Racists: Color-Blind Racism and the Persistence of Racial Inequality in the United States* by Eduardo Bonilla-Silva offers another perspective on being colorblind. That term is used often among the students at Cincinnati Christian University. Students say, “We don’t see race; your generation is the one concerned about race.” This resource should give them another point of view regarding this subject. When people say, “We are color blind,” they are saying unconsciously that their identities, as well as the identities of others who are distinct from them, are not important. While “there is neither Jew nor Greek” and “neither male nor female” within the body of Christ, certainly distinctions do exist among diverse people. Who would pretend that males and females are exactly the same? Not only their bodies but also their minds and emotional make-ups are vastly different, and their likes and dislikes, as well as their abilities and interests, vary based on these distinctions. While no one should discriminate or judge others, nevertheless, all must respect and appreciate the differences that make up the body of Christ, differences that not only glorify and beautify the body but also bring important gifts that it needs to function at peak performance. As mentioned previously, 1 Corinthians 12 speaks of a diversity of gifts, and one of the gifts mentioned is a diversity of tongues. While this refers to the ability to speak in a literal language unknown to the speaker, nevertheless, the principle is clear that not all “speak the same language.” Therefore, every “language” is important and necessary and should not be obliterated to promote a monotonous, unhealthy, one-view body. Romans 14 comes into play here, too,

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<sup>23</sup><http://encyclopedia2.thefreedictionary.com/Jim+Crow+laws> (accessed July 10, 2012).

and expresses that no one is to judge another based on likes and dislikes or even important issues.

### Individualism

This term was very new to the writer within the context of racialization societies, but it is a word that helps him to understand better what is meant when people say, “I have some black friends.” The fact that a person gets along with an individual of another race does not mean that the person is not a racist. The author of this chapter understands that one can have close individual friends and bond with them, even leave them an inheritance, and not take an active part in the inequality needs for the African American group or any other ethnicity. The American Christian way seems to follow this idea: “Live a good moral life and treat your neighbor right but don’t get involved in eliminating all of the discriminatory actions of our American culture.”

This debate about racism in America draws from a range of disciplines to consider the sources of racism in America. Essays examine psychology, sociology, and social ideology alike, examining attitudes about government, economics, and race. The result is an important examination that portrays some needed links between attitude and politics.<sup>24</sup> The authors of the following book will help the researcher and his students get a perspective on this vital subject that will enhance their understanding of individualism: *Racialized Politics: The Debate about Racism in America (Studies in Communication, Media, and Public Opinion)* by David O. Sears (editor), James Sidanius (editor), and Lawrence Bobo (editor).

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<sup>24</sup>[http://www.amazon.com/Racialized-Politics-America-Studies-Communication/product-reviews/0226744051/ref=dp\\_top\\_cm\\_cr\\_acr\\_txt?ie=UTF8&showViewpoints=1](http://www.amazon.com/Racialized-Politics-America-Studies-Communication/product-reviews/0226744051/ref=dp_top_cm_cr_acr_txt?ie=UTF8&showViewpoints=1) (accessed July 13, 2012).

## Reconciliation

Four important New Testament passages present the work of Christ in view of reconciliation; they are Rom. 5:10f; 2 Cor. 5:18ff; Eph. 2:11ff; Col. 1:19ff. The important Greek words are the noun *katallagē* and the verbs *katallassō* and *apokatalassō*.

Reconciliation properly applies not to good relations in general but to doing away with an enmity, the bridging over of a quarrel. It implies that the parties being reconciled were formerly hostile to one another. The Bible states bluntly that sinners are “enemies” of God (Rom. 5:10; Col. 1:21; Jas. 4:4). Readers should not minimize the seriousness of these and similar passages. An enemy is not someone who comes a little short of being a friend. An enemy is in the other camp, altogether opposed. The New Testament pictures God in vigorous opposition to everything that is evil.

The way to overcome enmity is to take away the cause of the quarrel. A person may apologize for the hasty word, may pay the money that is due, or may make what reparation or restitution is appropriate. But in every case, the way to reconciliation lies through an effective grappling with the root cause of the enmity. Christ died to put away sin. In this way, he dealt with the enmity between man and God. He put it out of the way. He made the way wide open for men to come back to God. It is this that is described by the term *reconciliation*.<sup>25</sup>

## Multiculturalism

To embrace multiculturalism, Christians must chart a new course for the future. Even heated discussion has not yielded a clear definition of the word *multiculturalism*.

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<sup>25</sup>D. R. W. Wood and I. H. Marshall, *New Bible Dictionary*, 3rd ed. (Downers Grove, IL: InterVarsity Press, 1996), 1002–1003.



Therefore, people imagine the term to mean what their own biases or self-interests direct. The author will attempt to provide a definition to help others begin to understand multiculturalism in relationship to communication and interaction with one another.

Multiculturalism is a system of beliefs and behaviors that recognizes and respects the presence of all diverse groups in an organization or society, acknowledges and values their socio-cultural differences, and encourages and enables their continued contribution within an inclusive cultural context which empowers all within the organization or society.<sup>26</sup>

### Transculturation

Transculturation is drastically different from multiculturalism. Transculturation is the reciprocal process by which two cultures, upon contact, engage in a system of give and take and adaptation to each other's ways, though often not in an equal manner, resulting in the emergence of a new cultural reality.<sup>27</sup> Through this means of merging cultures, the participants engage in a process that works both ways, as the different groups share the learning experience and every group has an impact on all the others, assuring that nobody loses his or her own unique individuality. Blending ethnicities in this way, based on common interests and values instead of race or color, makes the United States distinctive, giving it a competitive edge today.<sup>28</sup>

What is an American, or what are the characteristics of a person who lives in the United States? That is an interesting question to ponder. When conjuring up a picture of

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<sup>26</sup>[http://rosado.net/pdf/Def\\_of\\_Multiculturalism.pdf](http://rosado.net/pdf/Def_of_Multiculturalism.pdf) (accessed July 14, 2012).

<sup>27</sup>Fernando Ortiz, *Cuban Counterpoint: Tobacco and Sugar* (New York: Vintage Books, 1970), 7.

<sup>28</sup>*Ibid.*

an American, what do most people imagine? Do they envision a person with blond hair and blue eyes, having a northern European heritage? That is indeed the stereotypical view of an American. Therefore, people who differed from this image have often been faced with rejection. Some people can manage to fit in, but others (who are of a different color and cannot be chameleons and simply pick a more accepted color) can never disguise themselves to become the picture of what an American is supposed to look like. This fact caused Eduardo Seda Bonilla to make the following conclusion:

There have always been “two ways” of adaptation for minority groups in the United States. One way was designed for the ethnic or “cultural” minorities, the immigrants of different nationalities. The other way was for the “racial” minorities. For the former—the Irish, the Germans, the Italians, the Jews, etc.—all they simply had to do to assimilate and be accepted was to change their ethnic identification, discard their culture. Once their cultural identity subsided under the American cultural identity, which essentially was English, the door to the “silent” or socially invisible world of the majority was open—because they were “white.”

For the second type of minority group, identified on the basis of “racial” stigma, the issue was more complex. It was biological, and as a result the shedding of culture made no difference in their acceptance. They were never seen, nor have been seen, as “genuine” Americans, only as hyphenated Americans: Native-Americans, African-Americans, Hispanic-Americans, Asian-Americans, etc. The implication is that they are not quite yet Americans, nor can they ever be because of phenotypical differences.<sup>29</sup>

Because of this, Blacks and other non-White Americans have not always been accepted as “genuine Americans.” Robert Blauner stated that two processes guided the way that groups of people have been incorporated into the United States: through immigration and by colonization.<sup>30</sup> History textbooks generally teach immigration as the only model (or at least the more dominant one) and read as if assimilation would

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<sup>29</sup> Eduardo Seda Bonilla, “Ethnic Studies and Cultural Pluralism,” *The Rican* (Fall 1971): 56-65.

<sup>30</sup> Robert Blauner, *Racial Oppression in America* (New York: Harper and Row, 1972), 52-62

naturally be the outcome of this method. If a person cannot assimilate, this is a personal problem, and such individuals are viewed suspiciously for refusing to assimilate and join with others to push for multiculturalism. Such behavior is scrutinized as divisive, thankless, and “biting the hand that opened America’s doors to let them in.”<sup>31</sup> It certainly seems patriotic to assimilate, so when people will not or cannot comply, others perceive them to be unpatriotic and also charge them with denouncing the values that have made America great.

The dilemma is that the second process, colonization, is rarely mentioned or discussed. This oppressive model, which sprang from the principles of manifest destiny, leads not to acceptance but rather to segregation. The immigrant model of incorporation has been used to incorporate white people, mainly from Europe. For those of color, which includes primarily the Native Americans, the African Americans, and the Latinos who migrate to this country, the prevalent method has been to colonize. Of course, forced segregation has always been the result. As mentioned previously, this model has rarely been mentioned in textbooks, except perhaps in a footnote. Yet historically, both processes have been used, and both are very American.

So again, how does one define an American? Multiculturalism is making a new definition by challenging the definition that identifies an American as “White.” It is declaring to the people of the United States that an American is any citizen of this country, whether by birth or by naturalization, whatever the skin color, national origin, cultural expression, or physical abilities may be. And what is the result? It is a delightful

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<sup>31</sup> Ibid.

and appetizing stew, a lovely mosaic, reflecting the splendor and magnificence of the family of mankind.

Multiculturalism is therefore an *inclusive* model wherein nobody is left out. At its core, then, diversity is actually a “safeguard against idolatry,” helping to keep from making one group the *norm* that all other groups are required to imitate.<sup>32</sup>

### Diversity

The term *diversity* can have many different meanings, and the word has not been defined clearly within the higher education community. According to a study done at the University of Michigan, “Students of Color” assess diversity goals in expressions of actions or institutional commitments.<sup>33</sup> However, Matlock related that White students identify diversity in relation to social contact with their peers of color.<sup>34</sup> Komives defined diversity as “a structure that includes the tangible presence of individuals representing a variety of different attributes and characteristics including culture, ethnicity, sexual orientation, and other physical and social variables.”<sup>35</sup> The University of Oregon at Gladstone characterized diversity in much broader terms and required it to encompass both respect and acceptance.<sup>36</sup> To truly grasp this concept, one needs to understand that every person is unique and to recognize and appreciate the differences in people, differences that might include race, gender, age, and physical abilities as well as

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<sup>32</sup> [http://rosado.net/pdf/Def\\_of\\_Multiculturalism.pdf](http://rosado.net/pdf/Def_of_Multiculturalism.pdf) (accessed July 14,2012).

<sup>33</sup> <http://krex.kstate.edu/dspace/bitstream/2097/4242/1/DanielleDeCuir2010.pdf> (accessed June 22, 2012).

<sup>34</sup> Ibid.

<sup>35</sup> Ibid.

<sup>36</sup> Ibid.

ethnicity, socio-economic status, sexual orientation, and religious and political beliefs. Diversity is the investigation of these differences without judgment; it is a discovery of the uniqueness of individuals in a safe and nurturing atmosphere. To have diversity, a community must not simply tolerate others but must embrace and celebrate the uniqueness of all. People often present the concept of diversity because they want to integrate it within their organizations, but it is difficult to attain. Becoming truly diverse takes many trials and sometimes errors before an institution will master the concept.<sup>37</sup>

### Terms Associated with Diversity

Many different expressions might be used as synonyms for diversity or to describe the benefits of a diverse group of people. Some of these terms are *pluralism*, *social justice*, *multiculturalism*, and *inclusion*. Properly defined, the word *multiculturalism* means:

a system of beliefs and behaviors that recognizes and respects the presence of all diverse groups in an organization or society, acknowledges and values their socio-cultural differences, and encourages and enables their continued contribution within an inclusive cultural context which empowers all within the organization or society.<sup>38</sup>

*Inclusion* is defined as “engaging the uniqueness of the talents, beliefs, backgrounds, capabilities, and ways of living for individuals and groups when joined in a common endeavor.”<sup>39</sup> To be inclusive, an organization must engage social, racial, and cultural variations to fashion a culture in which everyone has a sense of belonging and

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<sup>37</sup> <http://krex.kstate.edu/dspace/bitstream/2097/4242/1/DanielleDeCuir2010.pdf> (accessed June 10, 2012).

<sup>38</sup> Ibid., 3.

<sup>39</sup> [http://instituteforinclusion.org/index.php?option=com\\_content&view=article&id=28](http://instituteforinclusion.org/index.php?option=com_content&view=article&id=28) (accessed June 22, 2012).

being honored, appreciated, and valued for the ways in which he or she offers improvements to society and the world, as well as to the enterprises in which the person becomes involved. To practice inclusivity, an organization must acknowledge and honor the differences in people but not be constrained by the various identities.<sup>40</sup>

Pluralism is not simply diversity, but “the energetic engagement with diversity.”<sup>41</sup> Pluralism must be achieved, accomplished, and earned. It is not just tolerating differences but rather actively understanding and accommodating differences.<sup>42</sup> The most genuine and strongest differences must be explored in relation to one another and not be held in isolation. “The language of pluralism is that of dialogue and encounter, give and take, criticism and self-criticism. Dialogue means both speaking and listening, and that process reveals both common understandings and real differences.”<sup>43</sup>

Adams, Bell, & Griffin define *social justice* as “both a process and a goal.”<sup>44</sup>

The process of social justice education focuses on understanding the social power dynamics and social inequality that result in some social groups having privilege, status and access, whereas other groups are disadvantaged, oppressed and denied access. The goal of social justice education is full and equal participation of all groups in a society that is shaped to meet their needs mutually. Social justice includes a vision of society that is equitable and where all members are physically and psychologically safe and secure. It involves social actors who have a sense of their own agency as well as a sense of social responsibility toward and with others and the society as a whole.<sup>45</sup>

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<sup>40</sup> Ibid.

<sup>41</sup> [http://pluralism.org/pages/pluralism/what\\_is\\_pluralism](http://pluralism.org/pages/pluralism/what_is_pluralism) (accessed June 22, 2012).

<sup>42</sup> Ibid.

<sup>43</sup> Ibid.

<sup>44</sup> M. Adams, *Teaching for Diversity and Social Justice* (New York: Routledge, 1997), 129.

<sup>45</sup> Ibid.

While many terms are used to describe and define diversity, those terms are not always equal to diversity since there must first be a diverse group of people in order to practice social justice, inclusion, multiculturalism, or pluralism. Unless people of various backgrounds work or study together, it is impossible to recognize the importance or benefits of inclusion. The steps mentioned above advance movement toward an environment in which all people can value others and respect their views and opinions. A diverse population is required to truly understand social justice or desire inclusion of all peoples. When all are included, a multicultural environment exists, and this leads to a pluralistic society.<sup>46</sup>

### **Examples of Multiracial Churches**

In his *Multiracial Congregations* adventure, DeYoung discovered three models of multiracial churches. George Yancey, based on his Lily Project, categorized four styles of churches. These churches have similarities as well as differences, and both will be explored below. The three types of churches defined by DeYoung are assimilated multiracial congregations, pluralist multiracial congregations, and integrated multiracial congregations.<sup>47</sup> Comparisons of these types of multiracial churches can be found in Appendix A. The four types of churches Yancey identifies are a leadership multiracial church, an evangelism multiracial church, a demographic multiracial church, and a network multiracial church.<sup>48</sup>

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<sup>47</sup> DeYoung, *United by Faith*, 165.

<sup>48</sup> Yancey, *One Body One Spirit*, 51-63.

### Assimilated Multiracial Church

In an assimilated multiracial congregation, one racial group establishes the prevailing culture. While other cultures might be present, they assimilate into the dominant one.<sup>49</sup> The leadership is made up of the overriding group, and the church does not view their lack of desire for change as being based on race but rather on theological concerns.<sup>50</sup>

### Pluralist Multiracial Church

In a pluralist multiracial congregation, the activities often embody all of the cultures present.<sup>51</sup> For example, the songs might reflect different cultures within the group. Some informal interface occurs, and all the cultures take ownership; however, although physical integration exists, relationships and social interaction remain segregated.<sup>52</sup>

### Integrated Multiracial Church

“The integrated multiracial congregation goes through a transformation of culture, resulting not in individual church cultures but rather the creation of a new culture that is unique to that church.”<sup>53</sup> According to DeYoung, this newly created culture is the “theological ideal” and the most uncommon of the groups he identified. In this group, one would not have a sense of “us” and “them” as the relationships are classless and

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<sup>49</sup> DeYoung, *United by Faith*, 166.

<sup>50</sup> Ibid.

<sup>51</sup> Ibid., 167.

<sup>52</sup> Ibid., 168.

<sup>53</sup> Ibid.



egalitarian.<sup>54</sup> “Egalitarian” refers to the equality of all.<sup>55</sup> The Spanish word *mestizaje* was used to describe this culture; it is the idea of fusing or blending different cultures.<sup>56</sup> The importance of creating a unique culture is explained in this way:

In our opinion, a truly effective multiracial congregation, not only reflects aspects of the cultures represented by congregation members, but it reflects a new and unique culture that transcends the worldly cultures. Such churches create a new mestizaje congregational culture by relying on the distinctiveness of its different cultures and peoples to create a unity far more complete than can be done otherwise.<sup>57</sup>

The integrated multicultural church goes further than the first two types to develop a higher level of unity so that members are not required to compromise their culture to yield to others.

#### Leadership Multiracial Church

The first type of church that Yancey found is a leadership multiracial church. This church results from the leadership skills of the clergy and laity.<sup>58</sup> Having a “supernaturalist theology,” this group generally teaches about modern-day miracles and healings.<sup>59</sup> They see God behind every event that occurs, and the members are charismatic and rely heavily on spiritual gifts. They work as a team to build and maintain the multiracial church.<sup>60</sup>

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<sup>54</sup> Ibid., 169.

<sup>55</sup> Dictionary.com (accessed June 22, 2012).

<sup>56</sup> <http://www.thefreedictionary.com/Mestizaje> (accessed June 10, 2012).

<sup>57</sup> DeYoung, *United by Faith*, 169.

<sup>58</sup> Yancey, 52.

<sup>59</sup> Ibid.

<sup>60</sup> Ibid., 53.

### Evangelism Multiracial Church

Outreach programs are the major focus of this church. They are inclined to be both “politically and theologically conservative and less philosophically ecumenical than others.”<sup>61</sup> People from various economic ranks are drawn to this type of church.<sup>62</sup>

### Demographic Multiracial Church

This church rises from demographic changes that occur in the neighborhood where it exists. Two forces work to produce this process: the addition and subtraction of different racial groups as they move into or out of the neighborhood.<sup>63</sup> This church impacts the Roman Catholics since they often attend whatever parish is in their community. Protestant churches in this category are usually politically as well as theologically liberal.<sup>64</sup> In this type of church, close ties are not often developed.<sup>65</sup>

### Network Multiracial Church

This church results from the “expansion of social networks within the church.”<sup>66</sup> These congregants know one another from school, work, the neighborhood, or social clubs. Others are brought into the church through these same avenues. This type of church might develop through interracial marriages, multiracial friendships, and

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<sup>61</sup> Ibid., 55.

<sup>62</sup> Ibid.

<sup>63</sup> Ibid., 56.

<sup>64</sup> Ibid., 57.

<sup>65</sup> Ibid.

<sup>66</sup> Ibid., 59.

integrated settings.<sup>67</sup> Yancey states that this type of church does not develop predominantly from any particular denomination or any theological tradition and that it is the one most likely to grow.<sup>68</sup>

Although Yancey depicts four models of multiracial churches, these churches are not necessarily mutually exclusive. Some churches possess characteristics from more than one of the categories noted above.<sup>69</sup> For example, a network multiracial church might provide outreach programs to various races, which is a characteristic of the evangelism multiracial church.

Yancey's and DeYoung's research efforts bring fuller understanding to the multicultural church discussion. DeYoung's categorization of multicultural churches offers insight regarding cultural dynamics while Yancey shows how churches can work to become multicultural. Both shed light on what must be done to build successful, thriving multicultural churches.

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<sup>67</sup> Ibid.

<sup>68</sup> Ibid., 60.

<sup>69</sup> Ibid., 61.

## **CHAPTER THREE**

### **FOUNDATIONS FOR A MINISTRY OF RECONCILIATION**

This chapter discusses the theoretical foundations for the research in this dissertation. The foundations consist of historical, biblical, and theological perspectives, presenting the author's critical evaluation and a focused framework to approach the research problem through published, scholarly works of practitioners, theologians, academics, historians, and other experts in the field. This researcher's exploration of multiethnic, multicultural, and multiracial ministry investigates past, present, and future perspectives for this biblically ignored mandate among Christian communities. Various conceptual definitions of the following will help the researcher understand this complex subject: race, racism, justice, reconciliation, inclusion, segregation, culture, and social class. For such a time as this, this researcher sees himself as a bridge builder among the White, Hispanic, and Black cultures. The very first church was a culturally, racially, economically, and generationally diverse gathering of men and women, girls and boys who, although incredibly different, heard the same message of God's deeds and power.

#### **Historical Perspective**

This section aims to provide a contextual framework of race, racism, and segregation and attempts to show how Christianity paved the way for unity and how race

caused division among churches. Enslavement is said to be one of the saddest parts of American history. From 1517 to 1840, there were an estimated twenty million Blacks who were taken from Africa, brought to America, and brutally enslaved.<sup>1</sup> During the slave-trading period, Blacks were packed into ships and transported across the Atlantic Ocean. Many of them died during the course of the trip from deadly diseases such as smallpox and dysentery. Others refused to eat in attempt to commit suicide. When they reached America, Black men, women, and children were forced to work. They were separated from their families, and most of them experienced brutality from the Whites.<sup>2</sup> During these times, Blacks were viewed as an inferior race. They were said to be prone to mischief and sexual sin, not able to learn, and not possessing souls.<sup>3</sup>

### **Race and Racism**

According to Vaughan, the term *race* is a socially constructed phenomenon.<sup>4</sup> Hence, he suggests that it is not right to call White Americans the White race or African Americans the Black race based on their skin's distinction (between lighter or darker skin). The author reports that in 1887, a Presbyterian leader stated that "God draws the distinctions of race." However, it is society that draws the distinctions of race and not God. This is reinforced by Smith and Emerson, who point out that the individual features

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<sup>1</sup>Ron Rhodes, "Black Theology, Black Power, and the Black Experience," Christian Research Institute, <http://www.equip.org/articles/black-theology-black-power-and-the-black-experience/> (accessed July 14, 2012).

<sup>2</sup>Ibid., 1.

<sup>3</sup>Christian Smith and Michael O. Emerson, *Divided by Faith: Evangelical Religion and the Problem of Race in America* (Oxford: Oxford University Press, 2000), 22.

<sup>4</sup>C. R. Vaughan, "The Southern Assembly," *Presbyterian Quarterly* 1 (July 1887), 147.

such as shapes of faces, feet sizes, and other physical features are not racial classification.<sup>5</sup> It is society that uses these physical distinctions to draw out the race and connect social meanings to the specified physical features.<sup>6</sup>

Some scholars like Winthrop D. Jordan showed that White racism toward African Americans started from another continent. They argued that even before the American colonialization, the English already shared certain views of “White” and “Black.”<sup>7</sup> White and Black were connoted as “purity and filthiness,” “beauty and ugliness,” “good and evil,” among others. It was the English who discovered the black Africans. The 16th century historians and explorers depicted these black Africans as “cursed, sexual savages ordained by God to servitude.”<sup>8</sup> This view influenced many generations of European Americans.

As narrated, the English explorers and clerics made a tacit explanation about the color of the African’s skin upon their discovery. Some of them offered more traditional and legendary explanations, such as the Phaeton myth, which explained that the Ethiopians got their black skin from Phaeton. This Phaeton drove his chariot very near the sun, thus, their black color. Other scholars explained the black skin as a natural result of the fact that the African sun generated stronger heat.<sup>9</sup>

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<sup>5</sup>Smith and Emerson, 7.

<sup>6</sup>Ibid., 8.

<sup>7</sup>Winthrop D. Jordan, *White over Black: American Attitudes Toward the Negro, 1550-1812* (Chapel Hill: University of North Carolina Press, 1968; New York: W. W. Norton & Company, 1977), 7.

<sup>8</sup>Ibid., 482-511.

<sup>9</sup>Ibid., 11-13.

Other dark and familiar explanations were taken from the Bible itself, such as those taken from the Haminite myth. According to this myth, black skin was an outcome of God's curse of Ham after he sinned against Noah in Genesis 9.<sup>10</sup> In this scripture, God cursed the descendants of Ham, the Canaanites, as slaves.

### **Text of Opportunity**

Dr. David M. Whitford, professor at United Theological Seminary, argues in his book *The Curse of Ham in the Early Modern Era: The Bible and the Justifications for Slavery*:

Genesis 9 is a text of opportunity. It gives an account of the origins and explanations of human existence and diversity. It explains the existence of sin after the Deluge and how humanity learned to till the earth. It clarifies what may be eaten, when, and by whom. Despite all these achievements, it has a number of significant blanks that invite the reader and interpreter to fill in the spaces with their own opinions or understanding. How did Noah not know that the wine would get him intoxicated? Why when he passed out did he fall in a manner that left him exposed? What did Ham do in the tent? What did Ham say to his brothers? Some will argue that Ham mocked his father for being drunk, but that does not appear in the text and one could just as easily argue that he reverently told his brothers so that they could help him cover him. How did Noah "know what had been done to him"? He might reasonably have figured out that someone covered him, but how did he know Ham had told his brothers of Noah's drunkenness? The text answers none of these questions.<sup>11</sup>

Ancient Jewish scholars connoted the said descendants, those whom God had cursed to become slaves, as blacks. The mythical relationship between slavery and being black was strengthened during the 16th century among the elite Christian circles as Christian

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<sup>10</sup>Ibid., 18.

<sup>11</sup>David Whitford, *The Curse of Ham in the Early Modern Era* (Burlington, VT: Ashgate Publishing, 2012), 14.

theologians seriously studied the Jewish writings. According to Jordan, their creation and utilization of this myth coincided with the initial and major century of overseas explorations, including the African explorations.<sup>12</sup>

When the Europeans initially met the Africans, they did not only justified their sins of slavery but they also created new meaning to being Black. White Europeans considered the Black Africans as savages, and they treated the Black African slaves brutally.<sup>13</sup> They treated them like the other beasts of their explorations. The Black Africans were packed on ships in stiff quarters, and they were transported all over the world. Moreover, these Black slaves were also taken as sexual savages. For instance, mid-century writers such as Jean Bodin wrote, “Ethiopia and lust went hand in hand.”<sup>14</sup>

Scholars such as Oscar and Mary Handlin also wrote that Whites gave negative connotations to blackness much later. By the 18th century, when scientific taxonomy had classified all living and non-living things, such as the planets, animals, diseases, etc., scientists such as Francois Bernier and Carolus Linnaeus classified humans as a principal part of the animal world. For classification, they used the most apparent characteristics, such as physical features and the color of the skin. Blacks were ordained in the lowest classification as they were socially considered as cursed, barbaric, and sexually savage. Conversely, the Whites were considered on\_top of the human classification.<sup>15</sup>

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<sup>12</sup>Ibid., 18.

<sup>13</sup>Ibid., 24-28.

<sup>14</sup> Jean Bodin, *Method for Easy Comprehension of History* (New York: W. W. Norton and Company, 1969), 103, 106, 143.

<sup>15</sup> Jordan, 482-511.



During the 18th and 19th centuries, the European conquerors found biblical justifications in stressing that Blacks, barbarianism, and inferiority went together.<sup>16</sup> By this, the European conquerors separated slaves as black slaves, white slaves, and others. This historical summary shows that, even if White racism started prior to American slavery, the outcome is the same: *Black* considered socially derogatory in America.

During the American Revolution, the idea of the Black race as an inferior race was becoming widespread in the western, White psyche. Even those Whites who did not agree to slavery still held the same idea of the Blacks' inferiority. To illustrate, Thomas Jefferson, who believed in the moral equality between Whites and Blacks, still held the view that Blacks were intellectually inferior to Whites.<sup>17</sup>

At the height of enslavement, Harvard Professor Nathaniel Southgate Shaler controversially propagated his retrogression theory.<sup>18</sup> This suggested that Blacks would eventually regress to their inherently barbaric state when given their freedom. It caused fear among some White Americans, and they hesitated to grant Blacks their independence.<sup>19</sup> Hence, this theory was used by White Americans to justify racism, including slavery, segregation, and paternalism.

As socially orchestrated, the African Americans were put at the bottom of the White-imposed social classification. During this period of enslavement, the White lords ruled over their Black slaves. This continued in the post-bellum period through the

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<sup>16</sup>Oscar and Mary Handlin, "Origins of the Southern Labor System," *William and Mary Quarterly* 7 (April 1950): 206.

<sup>17</sup>Thomas Jefferson, *Notes on the State of Virginia*, ed. William Peden (Chapel Hill: University of North Carolina Press, 1955), 142-143.

<sup>18</sup>Nathaniel Southgate Shaler, "The Negro Problem," *Atlantic Monthly* 54 (November 1884): 703.

<sup>19</sup>*Ibid.*, 704.

White-imposed segregation laws known as the Jim Crow laws.<sup>20</sup> Both Northern and Southern Americans followed the Victorian family model wherein the men provided for the family and protected women and women followed their husbands and managed the household.

In Southern America, these roles were strengthened in order to keep the black slaves at bay. They believed that in order for their organic society to function well, those at the highest level of the social hierarchy must control those who were below. With the roles and functions delineated in the Southern states, the Black slaves posed a threat.<sup>21</sup> All throughout American history, specifically in the South, the White Americans' social system was well maintained as long as the Black slaves remained in their subservient role. Many paternalistic White families sustained their families' well-being. However, the threat came from the fact that they knew that, when Black slaves deviated from their servitude, their social order would be altered. Hence, White Americans worked hard to sustain the described order.<sup>22</sup> The tension persisted behind the mask of this order as the Black slaves never fully embraced the system. They did not completely choose the Whites' accommodation nor bluntly show their protest. In short, the social construction was varied and vague.

In the century after the Civil War, southern White Christians resorted to the same hermeneutic to justify White-imposed segregation and patriarchy. Even after the abolition of slavery, White southerners exerted efforts to keep Black Americans in their socially-

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<sup>20</sup>Ibid., 706.

<sup>21</sup>Ibid., 708.

<sup>22</sup>Jordan, 480.

designated place.<sup>23</sup> A large number of southern Christians, members and non-members of the Southern Baptist denomination, also affirmed Black inferiority and worked all their lives to keep Black Americans below Whites in the social hierarchy.<sup>24</sup>

According to George Yancey, Christians must first begin by understanding human depravity or the nature of sin and how it affects racial issues. He believes that “human depravity causes us to protect our racial group’s material interest while being blinded to other people’s points of view.”<sup>25</sup> This is a two-way street. Because of the sinful nature, majority groups will look for both overt and subtle ways to maintain advantages of racial status. That same human depravity will motivate people of color to use their victim status to gain whatever they can.<sup>26</sup> He states that once Christians realize that their racist tendencies are part of their sinful nature, they can allow the salvation of Jesus Christ to cover those same shortcomings.<sup>27</sup> These thoughts can be reflected on the history of racial brutality and how it has caused two harmonious races to diverge in religion.

Yancey also expresses that Christians cannot use the fact that they personally did not own slaves, deny admission to Christian colleges, or segregate society as an excuse not to be involved in finding a solution to racial reconciliation. While majority group members did not directly participate in past racial sins, they have benefited from those

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<sup>23</sup>W. E. B. DuBois, *The Souls of Black Folk* (Chicago: A. C. McClurg Company, 1903; Mineola: Dover, 1994), 2.

<sup>24</sup>J. E. Choate, *Roll Jordan Roll: A Biography of Marshall Keeble* (Nashville: Gospel Advocate Company, 1974), 16.

<sup>25</sup>George A. Yancey, *Beyond Racial Gridlock: Embracing Mutual Responsibility* (Downers Grove: InterVarsity Press, 2006), 77.

<sup>26</sup>*Ibid.*, 80.

<sup>27</sup>*Ibid.*, 82.

sins. They enjoy their present economic standing partly because their ancestors were spared from racial discrimination.<sup>28</sup>

Whites are not going to trust Blacks if they suspect Blacks will play “the race card” on them. Blacks will not trust Whites unless they think Whites will show real repentance and genuinely care for their interest.<sup>29</sup> According to Yancey, this is possible when one group is not always victimized, when they die to their own selves as they pursue Christian solutions to racism. This is because racism is inherent in liberalism itself.<sup>30</sup> Joseph Brandt considers liberal philosophy, a dominating philosophy of the Christian West during those times, to support a certain type of abstract universalism that finally leads to hierarchy and exclusion.<sup>31</sup> Hence, Yancey initially proposes interracial congregations that have racially diverse leadership, inclusive worship, and the ability to change. He also recommends expanding social networks to become thoroughly multiracial.<sup>32</sup>

### **Christianizing the Slaves**

By the 1750s, White Christians in America justified slavery with evangelism. They reasoned that enslavement provided Blacks with the “opportunity to cast off their heathenism and embrace the Christian religion.”<sup>33</sup> In their minds, Blacks were ultimately

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<sup>28</sup>Ibid., 89.

<sup>29</sup>Ibid., 143.

<sup>30</sup>Joseph R. Barndt, *Understanding and Dismantling Racism: The Twenty-First Century Challenge to White America* (Minneapolis: Fortress Press, 2007), 41.

<sup>31</sup>Ibid., 42.

<sup>32</sup>Ibid., 145.

<sup>33</sup>Jordan, 23.

given a chance at eternal life they would never have received in Africa. Thus, after being captured and brought to the United States, they were Christianized, enjoined as disciples, and ultimately saved.

At first, there was strong resistance to the evangelization of the slaves. Eric C. Lincoln, a Black scholar, gives three main reasons for this: “(1) listening to the gospel meant lost time from work or productive activities; (2) slaves gatherings could become a potent avenue for them to realize their strength and revolt against their masters; and (3) their English tradition that once a slave became a Christian, he should be considered as a freeman.”<sup>34</sup> Christian Whites were also repulsed by the idea that Blacks would go to heaven. According to Morgan Godwyn, an Oxford University graduate who worked in Virginian churches around 1665, slave masters would usually say, “What, such as they? What, those black dogs be made Christians? What, shall they be like us?”<sup>35</sup> Others argued that Blacks were less than human, and thus, they need not be evangelized.<sup>36</sup>

Amidst arguments and resistance, missionary work for the slaves then started in the early 1700s, and many Blacks became Christians. However, the ministers at that time preached that slavery was justified by referring to the teachings of Paul and other New Testament writers. Blacks were taught that there were specific instructions for the relationship of the master and the slave. They were also taught that the “sons of Ham” (Gen. 9:20-27), who were believed to be Blacks, were cursed to become slaves. In addition, they were told that slavery was a “religious good” since it meant importing unsaved souls to a Christian place where they can be evangelized and be saved. White

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<sup>34</sup>Ron Rhodes, 1.

<sup>35</sup>Ibid.

<sup>36</sup>Ibid.

missionaries also encouraged them to persevere because their earthly lives were insignificant compared to the rewards they would get when they reached heaven. While most of these teachings were untrue, Blacks accepted the “slave brand of Christianity” as it was.<sup>37</sup>

As more Blacks received sermons at White Christian churches, segregation was evident in terms of seating arrangements, communion services, and property ownership. Due to these, many Black Christians sought autonomy in their own congregations and finally separated as distinct denominations. During the middle of the 1700s, Black slaves started meeting in private, and they worshipped God apart from White Christians. They considered it “impossible” to have a joint worship with Whites.<sup>38</sup>

In his autobiography, Peter Randolph, a one-time slave and Baptist preacher, wrote that many slaves rejected Christianity altogether as a form of protest to their masters.<sup>39</sup> He wrote that even if the white masters commanded their Black slaves to attend White worship services, some of these slaves just stayed outside. They sold refreshments, cake, candy, and rum. Others just went horse-racing.<sup>40</sup> Many of these slaves who were converted to Christianity grew tired of the White brethrens’ imposition of the slaves’ obedience and obligations to their masters. Consequently, they would run

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<sup>37</sup>Ibid.

<sup>38</sup>Nancy Tatom Ammerman, *Studying Congregations: A New Handbook* (Nashville: Abingdon Press, 1998), 51.

<sup>39</sup>Peter Randolph, “Plantation Churches: Visible and Invisible,” in *African American Religious History: A Documentary Witness*, edited by Milton C. Sernett (Durham: Duke University Press, 1999), 64.

<sup>40</sup>Alexander Campbell, “A Restoration of the Ancient Order of Things,” *Christian Bulletin* 2-7 (1824-1830), 2.

away from White gatherings in order to secretly worship in brush arbors. They developed more sentimental or emotional services as compared to the White services.<sup>41</sup>

Ample historical evidence shows that the meetings apart from the white services provided the origins of Black theology. The leaders of the Black churches interpreted God as a loving Father who would finally free them from their enslavement as He delivered Israel from the Egyptians. They also considered Jesus to be both the Savior and an “older brother” who was also a fellow sufferer. They also referred to heaven as a future place and as a state of liberation. Since they were restricted in their preaching, they learned to sing about liberation in the presence of their White masters.<sup>42</sup>

It has been said that when President Abraham Lincoln signed the Emancipation Proclamation on September 22, 1862, the approximately 4 million slaves in the United States owned nothing more than their skin. They owned no land, had few economic resources, did not have much formal education, and did not have even the most basic cooking utensils.<sup>43</sup> Many Blacks died in the transitional days after slavery in America. Many of those who survived plodded along as sharecroppers, giving landowners 50 percent or more of their crops. Blacks were not allowed to vote until 1870 with the ratification of the 15<sup>th</sup> Amendment to the Constitution. In 1954, the Supreme Court ordered the desegregation of public schools in its landmark “Brown vs. The Board of Education” decision. This decision birthed two new phenomena: the establishment of many new White, private Christian schools and what is now referred to as the “White flight” as White families who feared interracial dating, among other things, moved out of

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<sup>41</sup>Ibid., 3.

<sup>42</sup>Ibid., 52.

<sup>43</sup>Ibid., 37.

the cities and into the suburbs.<sup>44</sup> In 1964, after 47 years, with the enactment of the Civil Rights Act, legal segregation and Jim Crow laws (physical segregation) were put to an end.

From 1876 to 1965, numerous racial segregation laws were enacted at the local and state levels. These laws applied segregation to public schools, restaurants, restrooms, public transportation, and even water fountains. Signs that read “Whites only” or “Colored” were found in public places. In most instances, the services and facilities for Blacks were far inferior to those for Whites. The Voting Rights Act in 1965 finally put an end to all legal maneuvering that sought to prevent Blacks from voting.<sup>45</sup>

According to Christerson, Edwards, and Emerson, there was a great divide between Black Americans and Jewish communities in the midst of the civil rights movement.<sup>46</sup> These authors reveal that slave trading was initiated by these Jews. The Jews participated in the institution of slavery through their investments in slave-trading companies, ownership of slave ships, and mercantile activities linked to the sale and ownership of slaves.

Interestingly, the American Heritage Bible states that Black Christians in the Churches of Christ can be traced to Cane Ridge, Kentucky. This reference shows that Christian slaves had roots in Africa even before they were Christianized by American Whites. Accordingly, the Ethiopian eunuch who was converted to Christ by Philip in Acts 8:26-39 served as the treasurer of Candace, the Queen of Ethiopia. Candace was not

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<sup>44</sup>Joseph R. Barndt, 45.

<sup>45</sup>Ibid., 46.

<sup>46</sup>Brad Christerson, Korie L. Edwards, and Michael O. Emerson, *Against All Odds: The Struggle for Racial Integration in Religious Organizations* (New York: New York University Press, 2005), 36.



the given name of the queen, but it was a designation given to a dynasty of queens who ruled Nubia for several centuries.<sup>47</sup> In AD 189, Christianity appeared to have been well established in North Africa. Tertullian was converted around AD 194. Romans, Greeks, Berbers, and Black Africans were among the early African Christians, and persons from all of these groups suffered martyrdom for their commitment to Christ.<sup>48</sup>

### **Protesting or Conceding to Slavery, a Historical Debate**

According to Albert Raboteau, “the African Americans reacted to white racism on a long continuum between protest and accommodation.”<sup>49</sup> He evidenced how African Americans did not just accept the racial status quo after the period of emancipation. In Northern America, Blacks established independent African American denominations. In the South, Black slaves independently worshipped through an invisible institution. Raboteau’s historical work shows that Blacks did not totally allow White Americans to control their history. Even in the midst of American slavery, Black slaves and freedmen resisted White dominion.<sup>50</sup>

However, Blacks did not only take the overt path to protest. They knew very well that Whites held their grounds in the Southern, organic society. Hence, most of them accommodated themselves to the White dominion so that they could survive. Their

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<sup>47</sup>American Bible Society, “Bible Resources,” <http://bibleresources.americanbible.org/bible-resources/bible-resource-center/about-the-bible/bible-and-society/explore-heritage> (accessed July 14, 2012).

<sup>48</sup>Ibid.

<sup>49</sup>Albert Raboteau, *Slave Religion: The Invisible Institution in the Antebellum South* (New York: Oxford Press, 1978), 22.

<sup>50</sup>Ibid., 23.

adaptation was described by Williamson through the role of the Sambo.<sup>51</sup> Sambo was the customary name given to the second son of some black cultures. This has also become a favorite name among American slaves. Sambo became the Whites' stereotypical image of the Black people during the last period of slavery.<sup>52</sup>

A small minority challenged slavery even before the others openly did so. This included John Woolman and the Quakers. However, the vast majority of Christians and Christian denominations did not openly challenge the racial system of American society.<sup>53</sup> Instead of challenging slavery or the social connotation of blackness, Christian leaders conceded to the publicly accepted and generally racist ideology in the slave era.

To illustrate, William Fleetwood, a bishop and member of the Anglican Society for the Propagation of the Gospel in Foreign Parts, said that "Christianity posed no threat to slavery."<sup>54</sup> This bishop also preached that "masters are neither prohibited by the Laws [sic] of God, nor those of the Land [sic], from keeping Christian slaves; their slaves are no more at Liberty [sic] after they are Baptized[sic], than they were before."<sup>55</sup> Echoing the sentiments of Fleetwood, George Whitefield, the foremost revivalist of the early 18th

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<sup>51</sup>Joel Williamson, *The Crucible of Race: Black-White Relations in the American South Since Emancipation* (New York: Oxford, 1984), 46.

<sup>52</sup>*Ibid.*, 48.

<sup>53</sup>H. Shelton Smith, *In His Image, But.: Racism in Southern Religion, 1780-1910* (Durham: Duke University Press, 1972), 265.

<sup>54</sup>William Fleetwood, Unnamed Sermon, in *Anglican Humanitarianism in Colonial New York*, ed. Frank Joseph Klingberg (Salem: Ayer Publishing, 1971), 205-206.

<sup>55</sup>*Ibid.*, 206.

century, also reflected this same thinking. He wrote in his journal, “I believe masters and mistresses will shortly see that Christianity will not make their negroes worse slaves.”<sup>56</sup>

By the end of the American colonial period, most Christian leaders equated slavery with blackness. They did not join the abolitionists. Most of the religious leaders turned to the Bible either to justify the social connotation of blackness or to establish the racist ideology themselves. Certainly, there were some White Christian leaders who hated slavery in the colonial era, but even those people held to the notion of their own racial superiority. For example, the Quakers, who excluded slaveholders from joining their Christian denomination during the American Revolution, never embraced the idea of racial equality.

Other abolitionists also held the same ideology of black inferiority. Black religious leaders such as William Bowen and Isaac Linegar sought membership in the Society of Friends, and it took many years before they were finally allowed.<sup>57</sup> Immediately after the Quakers finally accepted Black Americans, they were most often required to sit in designated places (against the walls, under the stairs, or in the gallery).<sup>58</sup> When a Quaker meeting house in Philadelphia was reconstructed in 1756, the architects were told to designate suitable places for the black worshippers to sit.<sup>59</sup>

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<sup>56</sup>George Whitefield, *George Whitefield's Journals* (1960; repr., London: Guildford and London, 1965), 120.

<sup>57</sup>Smith, 65.

<sup>58</sup>Richard T. Hughes, *Reviving the Ancient Faith: The Story of Churches of Christ in America* (Grand Rapids: Eerdmans, 1996), 54.

<sup>59</sup>Earl Ervin West, *The Search for the Ancient Order: Volume IV* (Germantown: Religious Book Service, 1987), 68.

Consequently, there were also those who opposed the abolition of slavery.<sup>60</sup> Most Northerners and Southerners affirmed that slavery was not sinful in all instances. Both Northern and Southern Americans seriously debated the urgency of the abolitionist doctrine. They conceded the natural barbarism of blacks, and they were fearful of the prospect of emancipating thousands of “savages” in their country. Thus, even among those Northern Americans who approved emancipation, they wanted to send back the African slaves to their home country instead of freeing them in their own. Many of them joined colonization societies like the American Colonization Society.<sup>61</sup>

The American Civil War and the arguments over slavery not only divided the North and the South but also divided Christian from Christian. Both sides used the Bible as their authority over each other. This only implied that the biblical debate over slavery did not begin in the 19th century.<sup>62</sup>

As evidence of this, in 1787, Richard Allen and Absalom Jones openly challenged White racism by walking out of St. George’s Methodist Episcopal Church. Subsequently, Allen established the African Methodist Episcopal (AME) Church in 1794, and Black Americans in the North also created several denominations independent of White control.<sup>63</sup> Irritated during a religious service by White members of St. George’s,

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<sup>60</sup>Ervin C. Jackson and Silver Point School, in *Encyclopedia of Stone-Campbell Movement*, 685; Choate, *Roll Jordan Roll*, 28; Broking, *Marshall Keeble and the Implementation of a Grand Strategy: Erasing the Color Line in the Church of Christ*. (Master’s Thesis, East Tennessee State University, 2002), 42.

<sup>61</sup>Ibid., 43.

<sup>62</sup>August Meier, *Negro Thought in America 1880-1915: Racial Ideologies in the Age of Booker T. Washington* (Ann Arbor: University of Michigan Press, 1963), 169.

<sup>63</sup>Lynn McMillon, “A Conversation with Fred Gray,” *The Christian Chronicle* 65 (February 2008): 25.

where they had to cease praying and leave their seats for White worshippers, Allen and Jones walked out of the church with a considerable group of black worshippers behind them. This action shows that Black American Christians in the North did not passively receive White racism.

According to E. Brooks Holifield, long before biblical criticism of American Christianity, the issue of slavery forced Christian scholars to ask crucial questions about the history and development of the scripture and Christian doctrines.<sup>64</sup> Christian leaders and theologians had to conform to either biblical literalism or alternative interpretation of the scripture that took into consideration the history and cultural context of the Bible's authors. During this time, many of those who elected to keep the biblical hermeneutic based on literalism lived in the South. These Southern White Christians took advantage of their understanding of hermeneutics to render further support for their ideology of black inferiority.<sup>65</sup>

In recent years, many church scholars have challenged the traditional view that many African Americans of the post-bellum era just complied with White authority and just turned to the Black Church for leadership opportunities.<sup>66</sup> According to Thomas, the bishop in the AME Church, Henry McNeal Turner, advocated the rejection of White

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<sup>64</sup>Eugene Boring, *Disciples and the Bible: A History of Disciples Biblical Interpretation in North America* (St. Louis: Chalice Press, 1997), 2-3.

<sup>65</sup>*Ibid.*, 3.

<sup>66</sup>Hans A. Baer and Merrill Singer, *African-American Religion in the Twentieth Century: Varieties of Protest and Accommodation* (Knoxville: University of Tennessee Press, 1992); Eugene Genovese, *Roll, Jordan, Roll: The World the Slaves Made* (New York: Vintage, 1972); Vincent Harding, *Resistance and Religion among Ante-Bellum Negroes in The Making of Black America*, ed. August Meier and Elliot Rudwick (Springfield, IL: Atheneum Press, 1969); Manning Marable, *Blackwater: Historical Studies in Race, Class Consciousness, and Revolution* (Dayton, OH: Black Praxis, 1981); Gayraud Wilmore, *Black Religion and Black Radicalism*, 3rd ed. (Maryknoll, NY: Orbis, 1983).

racism and encouraged the Black American Christians to view God in their own image, as black.<sup>67</sup>

For many years, sociologists consistently proposed that most Blacks accommodated themselves to post-bellum society. They showed acceptance to the subservient social role and anticipated equality only in the afterlife. For example, W. E. B. Dubois criticized his African American peers at the start of the 20th century for their material orientation.<sup>68</sup>

Within the Churches of Christ, the accommodationists and protesters used different ways of struggling against and within White-imposed segregation. The two main leaders of African American Churches of Christ in the first half of the 20th century, Keeble and Bowser, showed how two varied methods were used toward the same goal. Keeble often accommodated himself to White-imposed segregation. Bowser consistently confronted it. In both ways, the two church leaders fought for African American equality within their denomination.<sup>69</sup>

In 1967, Black members of the Churches of Christ issued a legal case against their White counterparts regarding a series of events that happened during the closing of Nashville Christian Institute, an African American denominational school.<sup>70</sup> With the said court case, the Black members of the Churches of Christ publicly affirmed their protest and autonomy from the White Christians' control. At this point, Blacks openly revealed a long-kept resentment of their subservience to the society-imposed segregation,

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<sup>67</sup>J. D. Thomas, *We Be Brethren* (Abilene: Biblical Research Press, 1958), 11.

<sup>68</sup>DuBois, 10-16.

<sup>69</sup>Choate, 15.

<sup>70</sup>Thomas, 12-13.

paternalism, and racism. It was only after the Civil Rights Movement, however, that they collectively and openly challenged Southern and denominational racism.<sup>71</sup>

The long-time president of Morehouse College argued in 1968 that most African Americans held a compensatory view of God. They believed that through the Christian church or heaven, God offered the freedom that Blacks sought for but that was not granted to them in general American society.<sup>72</sup> A noted 20th century sociologist of African American religion, E. Franklin Frazier, wrote that the black church remained a refuge despite the fact that Blacks usually took notice of the disparity of Blacks and Whites and the rule of the Whites.<sup>73</sup> The father of Black history, Carter G. Woodson, considered the Black church of the early 20th century a counter balance to the more radical elements of Black American society that openly challenged White racism.<sup>74</sup>

Recent scholarship has highlighted the presence of both accommodation and protest that existed in Black American society during the antebellum period. These included the works of Hans A. Baer, Eugene Genovese, Vincent Harding, Manning Marable, Albert Raboteau, Merrill Singer, and Gayraud Wilmore.<sup>75</sup> They emphasize various acts of activism, agency, and protest of the Blacks from the period of slavery up to the present.

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<sup>71</sup>Ibid., 13.

<sup>72</sup>Jess O. Hale, Jr., "Ecclesiastical Politics on a Moral Powder Keg: Alexander Campbell and Slavery" in the *Millennial Harbinger*, 1830-1860, *Restoration Quarterly* 39, no. 2 (Second Quarter 1997): 65, 81.

<sup>73</sup>Dennis C. Dickerson, "Salvation and Separatism: William H. Franklin and the Presbyterian Mission to the Freedmen in East Tennessee," *American Church Review* 120 (January-March 2004): 114, 121.

<sup>74</sup>Foy E. Wallace, "Negro Meetings for White People," *Bible Banner* (March 1941): 7.

<sup>75</sup>Wilmore, 23.

In the antebellum period, the Black church became active in extra-ecclesiastical efforts that challenged the racial system pervading that time. These included the National Negro Convention and the Anti-Slavery Society. In the years after the Civil War, Black American Christians continued their protest by their activism with the American politics of Reconstruction. They also manifested their protest through separatist initiatives such as the Back to Africa movements.<sup>76</sup>

The church continued to accept the ideology of Black inferiority and the practice of racism well into the 20th century.<sup>77</sup> In the beginning of the 20th century, church leaders in each of the three biggest Southern denominations extended public support for the Ku Klux Klan. Most Southern White Christians supported the Jim Crow segregation laws, showed paternalistic gestures toward their Black American regional counterparts, and supported the social construction of blackness. On the other side, Black American Christians persistently contradicted the ideology of black inferiority through various accommodation and protest tactics since the time of the American colonization.<sup>78</sup>

### **Restoration Movement**

The Restoration Movement (or the American Restoration Movement or the Stone-Campbell Movement) is a Christian movement that started during the early years of the 19<sup>th</sup> century. This movement intended to restore the church and "the unification of all

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<sup>76</sup>Ibid., 32.

<sup>77</sup>David M. Reimers, *White Protestantism and the Negro* (New York: Oxford, 1965), 57.

<sup>78</sup>Ibid., 58.



Christians in a single body patterned after the church of the New Testament.”<sup>79</sup>

Historically, Cincinnati Christian University in Cincinnati, Ohio, Abilene Christian University in Abilene, Texas, and David Lipscomb College in Nashville, Tennessee, have been affiliated with the Restoration Movement. For this reason, the name “Restoration Movement” has been used as a term for the body itself, although this specific term is not extensively used to identify these churches by outsiders.<sup>80</sup>

Three major constituencies now exist from the late eighteenth century initiatives. These are the Christian Church (Disciples of Christ), the Churches of Christ, and the Independent Christian Churches (Christians Churches/Churches of Christ).<sup>81</sup> The Churches of Christ formed the conservative side of the initial major split in the Restoration Movement. They were distinguished as independent by the Federal Census Bureau in 1906. The Independent Christian Churches initially began as a separate, more conservative group within the Christian Church (Disciples of Christ) in 1927. They officially became autonomous in the late 1960s.<sup>82</sup>

### Independent Christian Churches

Cincinnati Christian University is supported by Independent Christian Churches. This fellowship of churches is non-denominational; there is no overseeing structure, body, or organization outside of local congregations. However, individual congregations are loosely affiliated with each other through common beliefs and practices in what is

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<sup>79</sup>Dwight Perry, *Building Unity in the Church of the New Millennium* (Chicago: Moody Press, 2002), 23.

<sup>80</sup>Batsell Barrett Baxter, “Who Are the Churches of Christ and What Do They Believe In?,” Internet Ministries, <http://church-of-christ.org/who.html#restore> (accessed July 14, 2012).

<sup>81</sup>Perry, 24.

<sup>82</sup>Baxter, 1.

sometimes referred to as a "brotherhood." This affiliation is primarily through mutually supported Bible colleges and religious publications that reflect the shared beliefs and practices of the churches.

Independent Christian Churches are governed in accordance with what they interpret as the patterns set forth in the Scriptures: oversight by a group of men called elders. Each congregation selects elders based on the qualifications listed in 1 Timothy 3:2-7. These elders are responsible for guiding the local congregation spiritually, doctrinally, and in matters of direction and purpose. They also usually have oversight of business and financial matters of the congregation, such as hiring staff and proposing operating budgets. In addition to elders, the churches select deacons according to qualifications also found in 1 Timothy. The office of deacon is primarily a position of dedicated service to Christ and His church. Churches typically select and hire preaching ministers (evangelists) and other staff positions without influence or direction of a denominational body since no such body exists. These functions are usually accomplished by the elders or by a pulpit committee organized by the elders.

Independent Christian Churches believe that salvation is available to all through the substitutionary death of Jesus Christ for mankind on the cross of Calvary. His death paid in full man's debt of sin. This payment is applied to a believer's account when he or she is baptized by immersion in water into Christ.

Independent Christian Churches make use of instrumental music in public worship services, contrary to the practices of the Churches of Christ (non-instrumental). They believe that worship using instruments has biblical precedent in the Old Testament and that instruments, while not explicitly mentioned in the New Testament, are nowhere

forbidden or condemned in the Scriptures. These aspects and beliefs are primarily what distinguish Independent Christian Churches from other groups that use similar names.<sup>83</sup>

The origins of the Restoration Movement moved backward to the period following the Revolutionary War wherein numerous Americans with religious concerns went listless over autocratic organizations, European control, and the limitations of theology and denominations. These issues changed the mainline churches. However, it also led to independent constituencies that redounded in several regions. Four major independent groups in 1) Kentucky, 2) Virginia, 3) New England, and 4) Pennsylvania/West Virginia/Ohio crystallized into the Restoration Movement in the 1830s. The constituencies from New England and Virginia were more contributory than direct.<sup>84</sup>

James O'Kelly of the Methodist Episcopal Church was one of the first advocates of the return to New Testament Christianity in order to achieve unity of all of Christ's believers. In 1793, O'Kelly withdrew from the Baltimore Conference of his church and called upon others to join him in taking the Bible as the one and only creed. He was very influential in Virginia and North Carolina, where records show that he enjoined some seven thousand followers to return to traditional New Testament Christianity.<sup>85</sup>

For a while, it seemed the reformists would succeed. However, it resulted in the replacement of the preaching assignments to the responsibility of the Bishop. Those who wanted autonomy broke away. They founded the Republican Methodist Church. In 1794, they changed their group's name to the Christian Church. Before the start of the century,

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<sup>83</sup><http://chccfamily.org/indep.htm> (accessed September 26, 2012).

<sup>84</sup>Ibid.

<sup>85</sup>Ibid.

the movement's preachers were moving into the Carolinas and heading through the Cumberland Gap into Kentucky and Tennessee. They also moved westward to the Ohio River and settled in Ohio and Indiana.<sup>86</sup>

In 1802, Abner Jones (1772–1841) and Elias Smith (1769–1846) led a similar movement among Baptists in New England.<sup>87</sup> They were concerned about "denominational names and creeds" and decided to wear only the name Christian, accepting the Bible as their only guide. They established new churches in the newly developing regions of New Hampshire and Vermont. Jones and Smith preached using the name Christian or Christian Connexion. They succeeded in securing tax support for their congregational ministers. They also contradicted some aspects of Calvinistic or Puritan teachings regarding election and predestination. They celebrated the Bible, especially the New Testament, as the main source of faith and authority. Jones and Smith argued that Christians must veer away from historical interpretations to purify the New Testament Church in its first century state.

After 1810, members began to migrate into upper New York. They became especially strong there, and they moved to Ohio, Indiana, and Michigan.<sup>88</sup> In 1804, in the western frontier state of Kentucky, Barton W. Stone and several other Presbyterian preachers took similar action declaring that they would take the Bible as the "only sure guide to heaven."<sup>89</sup> Thomas Campbell and his illustrious son, Alexander Campbell, took similar steps in the year 1809 in what is now the state of West Virginia. They contended

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<sup>86</sup>Perry, 24.

<sup>87</sup>Ibid., 25.

<sup>88</sup>Ibid., 26.

<sup>89</sup>Ibid., 24.

that nothing should be bound upon Christians as a matter of doctrine that is not as old as the New Testament. Although these four movements were completely independent in their beginnings, they eventually became one strong Restoration Movement because of their common purpose and plea. These men advocated not the start of a new church but rather a return to Christ's church as described in the Bible.<sup>90</sup>

On this basis, the Church of Christ started at the beginning of the 19th century. The whole movement was designed to reproduce in contemporary times the church originally established on Pentecost, A.D. 30. The strength of the appeal lay in the restoration of Christ's original church. The two very special tributaries for the greater movement were the product of the ministry works of Barton W. Stone (1772–1844) and the two Campbells, Thomas (1763–1854) and Alexander (1788–1866), father and son.<sup>91</sup>

The slavery issue among Restoration advocates produced divisions. Some of the Movement's most influential leaders were for slavery, and some were passionately against it. Barton W. Stone, one of the pioneer restorers, stated, "It is settled in the nation that slavery is wrong both politically and morally."<sup>92</sup> Stone took this position in his publication as early as 1828. However, it appeared that he was for a gradual rather than a full-scale emancipation of slaves.

Alexander Campbell, also a famed preacher and president of Bethany College, made a statement opposing slavery: "I desire to see every human being intelligent,

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<sup>90</sup>Ibid., 25.

<sup>91</sup>Ibid., 27.

<sup>92</sup>Leroy Garrett, *The Stone-Campbell Movement* (Joplin: College Press Publishing Company, 1981), 497.

virtuous, and free.”<sup>93</sup> Campbell was the advocator of a gradual emancipation as early as 1829. In 1823, Campbell condemned a system that he called “the system of the most cruel oppression” that “separates a wife from the loving embrace of her husband and holds a man guilty because his skin shade is darker than others.” By 1845, Campbell published an extended series of thirteen articles entitled, “*Our Position to American Slavery.*” For this effort, he received some dissension from within the movement. Campbell did not believe that slavery was sinful as such but that it was a social evil. Thomas Campbell, Alexander’s father, concluded from Scripture that one man might be the property of another so long as there is no infringement upon his inalienable rights. He contended that the nature of American slavery was such that no Christian could either approve or practice it and that it must and would be destroyed. This moderate position calling for a slow removal of slavery was published by Campbell in his text entitled, “Tract to the People of Kentucky.” Because of this text, some of his southern readers cancelled their subscriptions and told him to tend to his own business.<sup>94</sup>

The slave issue finally divided the movement. There was a schism among the leaders of the movement. They were divided as pacifists and combatants. Stone, Campbell, J. W. McGarvey (CCU), Benjamin Franklin, Moses E. Lard, Tolbert Fanning, and many others were confirmed pacifists. There were also those who took up arms against each other, and some were fiercely belligerent. B. F. Hall went as far as to deny Northerners in the movement were his brothers. The members of many churches in the

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<sup>93</sup>Ibid., 498.

<sup>94</sup>Ibid., 499.

movement were abolitionists, and some made the Civil War and slavery a test of fellowship.<sup>95</sup>

According to Theodore Wesley Crawford, the Restoration Movement, which exemplified the development of black American Churches of Christ in the final quarter of the 20th century, is very similar to the present day division in Campbell's Movement.<sup>96</sup> Both segregated along the racial lines, and in both cases, the physical gap led to theological estrangement over time. During Restoration, when the Blacks were no longer tokenly united to the White Churches of Christ, the Blacks turned their efforts to their own school (Southwestern Christian College), their journal (the *Christian Echo*), and their own lectures (the Annual Southwestern Christian College Bible Lectureship).<sup>97</sup>

Black Americans such as Jack Evans, Fred Gray, and J. S. Winston have initiated leadership for the denomination without the historic support of the *Gospel Advocate*, Abilene Christian University, or various White lectureships. In their physical separation from the White members of the denomination, theological separation has also evolved, particularly in the area of biblical hermeneutics.<sup>98</sup>

### **Reconciling the Christian Religion**

John Perkins, born in Mississippi, former New York gang leader Tom Skinner, and Samuel Hines from the Caribbean were three of the founding fathers of reconciliation

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<sup>95</sup>Garrett, 504.

<sup>96</sup>Theodore Wesley Crawford, "From Segregation to Independence: African Americans in the Churches of Christ" (dissertation, Graduate School of Vanderbilt University, 2008), 162.

<sup>97</sup>Ibid., 163.

<sup>98</sup>Ibid., 164.

in evangelical churches in America. They were all Black. They were all influenced by Martin Luther King, Jr. They were all committed to mentoring future leaders and were all sold on the idea that reconciliation is God's "one item agenda." They preached a reconciliation doctrine of "admit, submit, and commit."<sup>99</sup> They preached that believers must admit there are racial problems, submit by recognizing problems are spiritual and can only be solved by surrendering to the will of God and by submitting to each other by building loving relationships across racial barriers, and commit to relationships (as in marriage) and overcoming division and injustice.

Perkins, Skinner, and Hines developed four major steps to achieve racial reconciliation.<sup>100</sup> First, individuals of different races must develop primary relationships with each other (close friendships and worshipping together). This exposes the Whites to the United States as seen through the eyes of those experiencing its injustices. Second, they must recognize social structures of inequality. All Christians must resist them together. This includes unequal access to quality education and housing. Whites must come alongside Blacks in opposition to inequality. For this second step to occur, two other steps are necessary. The third step is for Whites, as the main creators and benefactors of the racialized society, to repent of their personal, historical, and social sins. If historical and social sins are not confessed and overcome, they are passed on to future generations, perpetuating the racialized system and, consequently, perpetuating the sin. Finally, Blacks must be willing, when Whites ask, to forgive them individually and corporately. Blacks must repent of their anger and whatever hatred they hold towards Whites and the system.

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<sup>99</sup>Emerson and Smith, 54.

<sup>100</sup>Ibid., 55.



In *The Church Enslaved*, Tony Campolo points out some successful measures that Whites churches in America have taken to address racism. For instance, the Southern Baptist Convention now offers a retirement to Black pastors that is better than anything they might have in historically Black denominations.<sup>101</sup> He also states that the best way for racial integration in the churches to take place is for White Christians from upper- and middle-class congregations to attend Black church worship services and eventually become members of those churches. White churches inviting talented and affluent Blacks to attend their congregations is not going to help as some Blacks view that as a way to steal their best talent. Those bright, talented people are often the financial underpinning of the Black church.<sup>102</sup> White churches should welcome Black worship leaders since White churches largely find Black worship services to be much more fulfilling.<sup>103</sup> Campolo acknowledges some of the advantages of the split between White and Black churches. Black churches have nurtured Black leadership within their walls. The Black church has developed leaders in the civil rights movement such as Martin Luther King, Jr.

In *With Justice for All*, John Perkins advocates relocation as one of the main ingredients for bridging racial and socio-economic divisions. By relocating to a less desirable location, believers would promptly feel the needs of the people who live there and respond accordingly. Improving education by starting a tutoring program, a preschool, a summer enrichment program, or even an elementary school would grow out

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<sup>101</sup>Tony Campolo, Michael Battle, and Anthony Campolo, *The Church Enslaved* (Minneapolis: Augsburg Fortress Publishers, 2005), 54.

<sup>102</sup>*Ibid.*, 75.

<sup>103</sup>*Ibid.*, 123-124.

of relocation.<sup>104</sup> Perkins also advocates working with existing ministries to the poor and sending two or three couples from a church for special training in issues that matter to the people they are trying to reach. He suggests starting a neighborhood Bible study, working with neighborhood children, and establishing a church in the neighborhood if one is not there.<sup>105</sup>

In *God's Neighborhood: Hopeful Journey in Racial Reconciliation and Community Renewal*, Roley advocates mixing youth ministry with what he calls “mercy ministry” in serving minority groups, focusing on their immediate as well as their spiritual needs.<sup>106</sup> He first outlines the work of Franklin Community Ministries, a non-profit he helped form in the early 1990s. Roley describes this ministry as one that cannot be measured in normal fashion. Roley discourages the initial top-down approach, which did not take into account any kind of ownership on the part of the people he was trying to serve.

Roley shares the story of some of the boys he worked with the most in the early days ending up in jail and of some of the girls with whom his youth worker worked with becoming pregnant. Instead of admitting defeat, they set up a prison ministry and a ministry for pregnant teenagers, which produced fruit in new, unexpected ways.<sup>107</sup> Roley also worked with local ministry leaders to begin a school, New Hope Academy, for children from preschool through sixth grade. In their charter, they designated that no less

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<sup>104</sup>John Perkins, *With Justice for All* (Ventura: Regal Publishers, 1998), 91.

<sup>105</sup>*Ibid.*, 92.

<sup>106</sup>Scott Roley, James Isaac Elliott, and Michael Card, *God's Neighborhood: A Hopeful Journey in Racial Reconciliation and Community Renewal* (Downers Grove: Inter Varsity Press, 2004), location 1001, Amazon Kindle.

<sup>107</sup>*Ibid.*, 1057.

than 40 percent of the seats in the school be reserved for low-income, minority children.

Roley describes the first ten years of his ministry in Franklin as “meeting people, discovering through the relationships their prevailing needs, and then working on ways to meet those needs through the resources of combined Churches, fellowships, and Christian societies-connecting people across race, denomination, and economic divides.”<sup>108</sup>

Similarly, Yancey presents the compelling idea of a thorough system of interracial social networking. He states, “I think most Black Church of Christ members in Cincinnati would be eager to expand their circle of friends to include Whites. I think that facilitating the first meeting would be the most difficult part. I would like to see groups pair up with a White person and Black person for the simple purpose of having lunch once a month for a year.”<sup>109</sup>

Dr. Royce Money, President of Abilene Christian University in Abilene, Texas, apologizes for past racial discrimination. He begins with these words:

Abilene Christian University has been a Christian institution of higher education for more than 90 years. Its doors were not open to Black students for well over half that time. We are here today to confess the sins of racism and discrimination and to issue a formal apology to all of you, to express regret and to ask for your forgiveness.<sup>110</sup>

Money further states, “I believe God is moving among us to bring us spiritual unity. ACU wants to do everything we can to heal old hurts and to promote

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<sup>108</sup>Ibid., 1074.

<sup>109</sup>Ibid., 1075.

<sup>110</sup>Tom Craig, ed., “ACU president apologizes for past racial discrimination; civil rights attorney Fred Gray formally accepts apology,” Abilene Christian University News, <http://www.acu.edu/events/news/991122-apology.html> (accessed July 15, 2012).

understanding and respect among all people.”<sup>111</sup> The final words of his apology sum up what Money hopes the future holds:

We pledge to walk together with you as those in the body of Christ should always do. As Paul says in I Corinthians 12, we pray that ‘there should be no division in the body, but its parts should have equal concern for each other.’ Abilene Christian University is dedicated to building up all the kingdom of God through service and leadership. May God help us in word and in deed to be spiritually ‘one in Christ.’<sup>112</sup>

To bring his words into action, ACU actually reinforced its ministries and programs to welcome and embrace all worshippers. The ACU faculty members and staff, together with their families, experienced real reconciliation and fellowship. This was evidenced by Miss Tanya Smith Rice. She was raised in the African-American church and thus shares a rich heritage with the Church of Christ. She realized that the White Christian Churches have the same gospel meetings, lectures, youth conferences, and women’s ministry activities as their own. This inspired her, and she very positively views a reconciled church in the foreseeable future.<sup>113</sup>

Miss Rice believes that the initial step for uniting the Black and White Christian Churches is making them aware of their historical connections along the lines of their national history. She proposes that people should be familiarized with the way that White and Black churches helped establish each other. As she said, “Only after accepting these truths will we be able to see the effects of this type of domestic missions work on our

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<sup>111</sup>Ibid.

<sup>112</sup>Ibid.

<sup>113</sup>Lynn McMillon, “Race and the Church: A Conversation with Tanya Smith Brice,” *The Christian Chronicle* <http://www.christianchronicle.org/article2159294> (accessed July 17, 2012).

contemporary congregations. Through this lens, we will be able to heal and draw closer to each other through our quest to draw nearer to Jesus.”<sup>114</sup>

In a Christian Scholars Conference this year, young scholars provoked more scholarly queries to reach the ultimate answer toward a reconciliation of the churches. The first speaker, Andrew Hairston, a Black preacher for the Church of Christ in Atlanta, said, “Christians need to believe in one church, regard racial segregation as a sin and realize that man is a whole being.”<sup>115</sup> Major Boglin, a Black family-life minister for the majority-White North Atlanta Church of Christ in Georgia, praised the congregation’s efforts in diversifying their leadership and membership. Fred Gray, a longtime elder for the Tuskegee Church of Christ in Alabama, who also acted as Martin Luther King, Jr.’s first civil rights attorney, controversially admitted to the reluctance of some Blacks in fighting for a multicultural church. He described the Church of Christ as “very conservative” and further concluded that both Black and White churches did not really work hard in ending segregation.<sup>116</sup> While these leaders acknowledged their shortcomings, they are also well aware of their potent force to unite all the Christian churches.

### Summary

During the period of enslavement and emancipation in American history, the Blacks were embraced by the Christian faith. However, they did not feel peace, equality, and justice with their White Christian family as violence and injustice surrounded them.

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<sup>114</sup>Ibid.

<sup>115</sup>Bobby Ross, Jr., “Race and the Church: How Far Have We Come,” *The Christian Chronicle*, [http://www.christianchronicle.org/article2159714~Race\\_and\\_the\\_church:\\_How\\_far\\_have\\_we\\_come?](http://www.christianchronicle.org/article2159714~Race_and_the_church:_How_far_have_we_come?) (accessed 17 July 2012).

<sup>116</sup>Ibid.

Even when the White Christians led them to the faith and saved their souls, there was a great divide that they tried to overcome. This signaled the start of their own Black theology wherein they reconciled Christ with their sufferings and salvation. They also referred to heaven as a future place and as a state of liberation.

Christian scholars and historians also acknowledge this disparity. They reason that racist tendencies are part of man's sinful nature. They also justify the inequality as inherent to the dynamics of liberalism, which was the reigning social, political, and economic order at that time. Hence, finding a solution to the racial segregation problem was difficult since, in practice, the Black and the White Christians were really separated by their institutions and cultures.

Black theological leaders initiated their pursuit of reconciliation and unity. They founded their religious churches and worked towards restoration. The Methodist Church has exemplified the formation of multicultural church and/or ministry by their charity and ministerial works, starting with the new immigrants, the youth, and the women. They have shown us how to embrace the influx of different peoples from various cultures in so many ways.

This historical reference outlines the study of American church history in two respects. Initially, it presents the persisting challenges to the illusion of multiculturalism among those Black congregations. The Black and White members of the major southern branch of the Restoration Movement reflected the White-imposed segregation of their regional counterparts in the late 19th and early 20th centuries. After the American Civil Rights Movement, the denomination remained divided as Black Americans formally declared their independence from the grips of the White patriarchy. Secondly, this

perspective yields evidence of the incomplete success in addressing the division between Blacks and Whites.

### **Biblical Foundation**

#### Unity and Diversity in the Body

<sup>12</sup> Just as a body, though one, has many parts, but all its many parts form one body, so it is with Christ. <sup>13</sup> For we were all baptized by one Spirit so as to form one body—whether Jews or Gentiles, slave or free—and we were all given the one Spirit to drink. <sup>14</sup> Even so the body is not made up of one part but of many (1 Corinthians 12:12–14).

The cultural and diverse contexts of the present day world pose a major dilemma in the biblical interpretations and the theological implications of the Scriptures on culture and the Body of Christ in passages like 1 Corinthians 12:12–14. According to Sheffield, the main question is how to come to terms with God’s acceptance of all nations, tribes, and languages, especially with articulating this principle in their mission. How do Christians relate to the changes in their mission along the context of the differences in cultures and worldviews?<sup>117</sup>

C. S. Lewis likened the task of this ethical inquiry to sailing several ships. Lewis states that the “primary task is avoiding collisions.”<sup>118</sup> Hence, cultural differences must always be taken with the goal of avoiding cultural clashes. Bradshaw contends that compromise can be achieved if the stories by which people live can be altered as well.<sup>119</sup>

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<sup>117</sup>Dan Sheffield, “Cultural Awareness and the Multicultural Church,” *Tyndale Seminary’s Journal of Missional Christianity*, <http://www.tyndale.ca/~missioides/2012/01/cultural-awareness-and-the-multicultural-church/> (accessed July 14, 2012).

<sup>118</sup>Bruce Bradshaw, *Change Across Cultures: A Narrative Approach to Social Transformation* (Grand Rapids: Baker Academic, 2002), 12.

<sup>119</sup>*Ibid.*, 13.

He considers the Bible to be the “meta-narrative whose altering theme of redemption forms a trans-cultural ethical basis.”<sup>120</sup> Interpretations of the story of God's redemption can change how local cultures think and behave toward religions, government, gender and sexual identities, economics, science, and technology. However, the author believes that effective changes can only happen when the interpretation is conceived in the context of the Christian community, reconciliation, and mutual learning.

### Old and New Testament Biblical Perspective

Man proposes, but God disposes. This familiar statement is almost a religious cliché. Sadly, many people who use it do not even know what it means. The Augustinian monk Thomas a Kempis (ca. 1380–1471) wrote this phrase in his classic book, *On the Imitation of Christ*.<sup>121</sup> An expanded version is the proverb, “Man does what he can; God does what He will.” Solomon used more words, but he best said it as “There are many plans in a man’s heart, nevertheless the Lord’s counsel—that will stand” (Prov. 19:21).

Genesis 11:1-9 (NRSV)

<sup>1</sup> Now the whole earth had one language and the same words.

<sup>2</sup> And as they migrated from the east, they came upon a plain in the land of Shinar and settled there.

<sup>3</sup> And they said to one another, "Come, let us make bricks, and burn them thoroughly." And they had brick for stone, and bitumen for mortar.

<sup>4</sup> Then they said, "Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves; otherwise we shall be scattered abroad upon the face of the whole earth."

<sup>5</sup> The LORD came down to see the city and the tower, which mortals had built.

<sup>6</sup> And the LORD said, "Look, they are one people, and they have all one language; and this is only the beginning of what they will do; nothing that they propose to do will now be impossible for them.

<sup>7</sup> Come, let us go down, and confuse their language there, so that they will not understand one another's speech."

<sup>8</sup> So the LORD scattered them abroad from there over the face of all the earth, and

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<sup>120</sup>Ibid., 13.

<sup>121</sup>Thomas a Kempis, *Imitation of Christ* (New York: Vintage, 1998), 12.



they left off building the city.

<sup>9</sup> Therefore it was called Babel, because there the LORD confused the language of all the earth; and from there the LORD scattered them abroad over the face of all the earth.

Few chapters in the Bible illustrate this truth better than Genesis 11. When one reads the narrative about Babel and then reads the genealogies that follow, one's immediate impression is that God is at work in His world and is accomplishing His purposes in spite of the plans and projects of sinful people. Walter Brueggemann makes a great point:

It is by speaking and hearing the interaction of the creator and creation takes place. In Genesis Chapter 1, God creates by speaking. Creation is to listen and answer. Language is decisive for the being of the world. For that reason, it is exegetically correct that "God calls the worlds into being" (cf Romans 4:17). That call is given with passion and yearning. It is telling that in the final narrative of Genesis 11:1-9, the last state of pre-Israelite humanity is *lo'-shema*, "they did not listen" (Gen. 11:7). When creation does not listen, it cannot respond as God's creature.<sup>122</sup>

Four great events were recorded in Genesis 1-11: the creation of the universe, the fall of man, the flood, and the attempted construction of the Tower of Babel. These chapters reveal that when humankind disobeyed God, the Lord judged sin and then, in His grace, made a new beginning.

Adam and Eve sinned, but God clothed them and promised to send the world a Redeemer. Cain killed Abel, but God sent Seth to carry on the godly line. The Sethites intermarried with the godless Cainites, and God wiped the earth clean with a flood. However, Noah and his family believed God's Word and were spared. After the flood, the descendants of Noah's three sons repopulated the earth. However, the new beginning with Noah eventually led to one of the most arrogant revolts against God recorded

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<sup>122</sup>Walter Brueggemann, *Genesis, Interpretation: A Bible Commentary for Teaching and Preaching* (Atlanta: John Know Press, 1982), 18.

anywhere in Scripture. God had commanded the people to be fruitful and multiply and to scatter across the earth, but they decided to move to Nimrod's city of Babylon and settle there (11:8-12).<sup>123</sup> This move was a blatant rebellion against God's command that the people scatter. Apparently, Nimrod wanted them in his cities and under his control.

The tower they built at Babel was known as a *ziggurat*. Archaeologists have excavated several of these large structures, which were built primarily for religious purposes. A ziggurat was like a pyramid except that the successive levels were recessed so that one could walk to the top on steps. At the top was a special shrine dedicated to a god or goddess. In building the structure, the people were not trying to climb up to heaven to dethrone God; rather, they hoped that the god or goddess they worshiped would come down from heaven to meet them. The structure and the city were called "Babel," which means "the gate of the gods."

This infamous project was an arrogant declaration of war against the Lord like the revolt described in Psalm 2:1-3. To begin with, the people were resisting God's edict to scatter and repopulate the earth. Motivated perhaps by fear as well as pride, they decided to build a city and a great ziggurat and stay together. However, even more, they wanted to make a name for themselves so that others would admire them and perhaps come to join them. Their purpose statement was the devil's lie in Eden: "You will be like God" (Gen. 3:4). The people had several things in their favor. They were truly a "united nations," one people (11:6), speaking one language, and using one vocabulary and

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<sup>123</sup>Unless otherwise noted, all Scripture references are taken from the New Revised Standard Version.

dictionary.<sup>124</sup> They were motivated by one spirit of pride and one compelling desire to make a name for themselves. The only thing missing was the approval of God.

“Whom the gods would destroy,” wrote historian Charles Beard, “they first make drunk with power.”<sup>125</sup> From Babel to Belshazzar (Dan. 5) and from Herod (Acts 12:20-25) to Hitler, God has demonstrated repeatedly that it does not pay to rebel against His will. “Pride goes before destruction and a haughty spirit before a fall” (Prov. 16:18), and Jesus warned that those who exalt themselves will be abased (Matt. 23:12).

God in heaven is never perplexed or paralyzed by what people do on earth. Babel’s conceited “Let’s go up!” was answered by heaven’s calm “Let’s go down!” “He who sits in the heavens shall laugh; the Lord shall hold them in derision” (Ps. 2:4). Of course, God does not have to investigate to know what is going on in His universe; the language is used only to dramatize God’s intervention.

As with Adam and Eve in the Garden (Gen. 3:22-24), God’s judgment at Babel not only dealt with the immediate sins but also helped to prevent future problems. The unity of humankind would only give people a false sense of power that would lead them into even greater rebellion against God. By confusing their language and scattering them over all the earth, God graciously spared their lives and gave them opportunity to return to Him. He could have destroyed the builders, their city, and their tower, but He chose to let them live.

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<sup>124</sup>Even where people speak the same language, they may also use different local dialects, and the same words can have different meanings in different places. George Bernard Shaw is supposed to have said that England and America are two countries divided by a common language. Warren W. Wiersbe, *The Bible Exposition Commentary—Pentateuch*, (Colorado Springs, CO: Victor, 2001), WORDsearch CROSS e-book, 60-63.

<sup>125</sup> Beard was paraphrasing a statement from the Greek dramatist Sophocles: “Whom Zeus would destroy, he first makes mad.” This statement became a proverb, and versions of it have appeared in many languages. Warren W. Wiersbe, *The Bible Exposition Commentary—Pentateuch* (Colorado Springs: Victor, 2001), WORDsearch CROSS e-book, 60-63.

The word *babel* sounds like the Hebrew word *balal*, which means “confusion.”

Because of God’s judgment, the “gate of the gods” became the “door to confusion.”

Instead of making a name for themselves, God gave the project a new name. In His church, “God is not the author of confusion” (1 Cor. 14:33), but in the world, God sometimes uses confusion to humble people and keep them from uniting against His will.

The word *Shem* means “name” in Hebrew. Abraham, a descendant of Shem, was promised that God would make his name great (Gen. 12:2). The people of the world depend on their own wisdom and efforts, yet they fail to achieve lasting fame. Who knows the name of anyone who worked on the famous Tower of Babel? Yet the name of Abraham is known around the world and revered by Jews, Muslims, and Christians. There is a vast difference between humankind’s “We will make our name great!” and God’s “I will make your name great!”

The Book of Genesis emphasized names, and in this book, God changed several names. For example, Abram became Abraham, Sarai becomes Sarah, Esau became Edom, and Jacob became Israel. What God calls a thing is far more important than what humans call it. When He was creating the world, God gave names to things, and He even asked Adam to name the animals. The word *babel* would convey “gates of the gods” to very few people today; most of them would think “confusion.”

The story of Babel is not just a part of ancient history because Babel and Babylon present a spiritual challenge to every believer today. Babylon eventually became a great city and a great empire. In 606–586 B.C., the Babylonian armies attacked and captured the kingdom of Judah, burned the temple and the city of Jerusalem, and took thousands of

Jews captive to Babylon for 70 years. God used the cruel and idolatrous Babylonians to chasten His own disobedient people.

However, in Scripture, Babylon symbolizes worldly pride, moral corruption, and defiance against God. The biblical contrast is between the earthly city of Babylon that rebels against God and the heavenly city of Jerusalem that brings glory to God. One will want to read Jeremiah 50-51 and Revelation 17-19 to appreciate the contrasts between these two cities. Babylon represents the world system that opposes God, hates Jesus Christ, and appeals to the baser appetites of human nature. Babylon is the opposite of the heavenly Jerusalem, which is the city of the saints (Heb. 12:18ff).

In the original Babel, the people wanted to build a tower that reached up to heaven. In the Babylon of Revelation 17-18, Babylon's sins reached up to heaven (18:5). The original worldwide unity that Nimrod desired for the Babylon in Genesis will one day be achieved by Satan's godless world system (vv. 3, 9, 11, 23). Earthly Babylon is called a prostitute while the holy city from heaven is called bride of Christ (17:1; 21:9ff).

"Every generation builds its own towers," writes psychotherapist Naomi H. Rosenblatt. She is right.<sup>126</sup> Whether these are actual skyscrapers (the Sears Tower and Tribune Tower in Chicago, the Eiffel Tower in Paris, the Trump Tower in New York City) or mega corporations that circle the globe, the idea is the same: "We will make a name for ourselves." God's people cannot escape being in the world because it is in the world that Christians have their ministry. However, they must avoid being of the world.

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<sup>126</sup> Naomi H. Rosenblatt and Joshua Horowitz, *Wrestling with Angels* (New York: Dell Publishing, 1995), 82, as cited in Warren W. Wiersbe, *The Bible Exposition Commentary—Pentateuch* (Colorado Springs, CO: Victor, 2001), WORDsearch CROSS e-book, 60-63.

Christians are not on earth to build the arrogant towers of men; they are here to help build the church of Jesus Christ.<sup>127</sup>

What humanity cannot achieve by means of its “proud towers,” Jesus Christ has achieved by dying on a humiliating cross. All who trust Jesus Christ are one in Him (Gal. 3:27) and will share heaven together, regardless of race, nation, language, or tribe (Rev. 7:9). While the world system is outwardly producing uniformity, inwardly it is tearing things apart. What social scientists are now calling “technopoly” is actually controlling people’s lives.<sup>128</sup>

However, the Holy Spirit is using the church as an agent of reconciliation to bring things together in Jesus Christ (Eph. 1:10; 2 Cor. 5:14-21). In one sense, Pentecost was a reversal of Babel, for the people present in Jerusalem at Pentecost heard the praises of God in their own languages (Acts 2:1-12). The day will come when people from every tribe and nation will worship Jesus Christ (Rev. 15:4) and the judgment of Babel will be done away (Zeph. 3:9).

Rodney Woo summarizes the lesson of division and unity by impressing that the major lesson of these stories is that “God did not divide us to punish us but to lead us away from sin. In truth, God has worked all things together to bring about His plan for

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<sup>127</sup>Neil Postman, *The Surrender of Culture to Technology* (New York: Knopf, 1992; reprint, Vintage Books, 1993); and *The Technological Bluff* by Jacques Ellul (Grand Rapids: Eerdmans, 1990), as cited in Warren W. Wiersbe, *The Bible Exposition Commentary—Pentateuch* (Colorado Springs, CO: Victor, 2001), WORDsearch CROSS e-book, 60-63.

<sup>128</sup>This is not to suggest that all global technology and worldwide mega-corporations are necessarily evil in themselves. It is the spirit and purpose of these “towers” that the Christian must avoid. “Be not conformed to this world” (*Rom. 12:1*). “And the world is passing away, and the lust of it; but he who does the will of God abides forever” (*1 John 2:17*). God’s people can make good use of global technology to spread the Gospel and build the church, but our faith must be in God and our purpose must be to glorify God. The Bible repeatedly warns believers not to be so identified with the world system that they share in its ultimate judgment (*Isa. 48:20; Jer. 50:8; 51:6, 45; 1 Cor. 11:32; Rev. 18:4*). Warren W. Wiersbe, *The Bible Exposition Commentary—Pentateuch* (Colorado Springs: Victor, 2001), WORDsearch CROSS e-book, 60-63.

the fullness of time, namely, to unite all things in Christ for the praise of His glory (Eph. 1:9-10, 13).”<sup>129</sup> According to Woo, God is currently working to reconcile a new humanity to Himself and to one another. While people await the full expression of this reconciliation, they start to reflect their new image in Christ among all nations. He stresses that the most powerful expression of reconciliation is expressed when different races worship “the same God at the same time in the same place.”<sup>130</sup>

Pentecost showed God’s plan for humanity wherein He would use their sins to “bring about a more diverse humanity who would be bound in complete harmony through Christ alone.”<sup>131</sup> This is God’s plan for the wholeness of time, and it shall be fulfilled at the culmination of all things (Eph. 1:9-10; Rev. 7). Thus, the author infers that God’s excellence is clearly evidenced and His name is fully praised. The author also stresses that God’s original plan of unity as expressed in all biblical revelations cannot be disrespected by men. As Woo articulates, “We cannot simultaneously walk according to God’s plan and maintain and propagate the racial divide among our churches.”<sup>132</sup>

### **New Social Relationships in Christ**

According to Walter Hansen, the new vertical relationship with God results in humans experiencing a new horizontal relationship with one another.<sup>133</sup> All racial,

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<sup>129</sup>Rodney M. Woo, *The Color of Church: A Biblical and Practical Paradigm for Multiracial Churches* (Nashville: B & H Academic, 2009), 76.

<sup>130</sup>*Ibid.*, 77.

<sup>131</sup>*Ibid.*, 78.

<sup>132</sup>*Ibid.*, 78-79.

<sup>133</sup>G. Walter Hansen, *The IVP New Testament Commentary Series—Galatians*, ed. Grant R. Osborne (Downers Grove: InterVarsity Press, 1994), WORDsearch CROSS e-book, 110-113.

economic, and gender barriers and all other inequalities are removed in Christ. Equality and unity in Christ are not an addition, a tangent, or an optional application of the gospel. They are part of the essence of the gospel.

Equality in Christ is the beginning for all truly biblical social ethics. The church that does not express this equality and unity in Christ in its life and ministry is not faithful to the gospel. Woo illustrates through the example of Jesus Christ breaking down the social barriers among the peoples He ministered to. Accordingly, Jesus initially reached across the racial walls when He ministered to the Samaritans. This group of people emerged from the intermarriages of the conquering Assyrians and the Northern Kingdom Jews in 722 B.C. There was a racial divide that reached its peak in 380 B.C. It was strong during the evangelization of Jesus.<sup>134</sup>

Before Jesus ascended to Heaven, He gave His disciples clear instructions regarding His command on breaking down racial barriers. Jesus said, “But you will receive the power of the Holy Spirit when the Holy Spirit has come upon you, and you will be My witness in Jerusalem, in all Judea and Samaria, and to the ends of the earth” (Acts 1:8).<sup>135</sup> He also instructed both the Jewish Peter and the Gentile Cornelius so that they would share the good news of salvation to all people.

The New Testament fully shows how Jesus Christ welcomed and acknowledged peoples of different social, racial/ethnic, educational, and economic backgrounds. He did not and does not discriminate between peoples. In converting Cornelius, He even moved

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<sup>134</sup>Woo, 78.

<sup>135</sup>Ibid., 84.



Peter's heart. This evidences Christ's patience with the main racial groups and His love for the minority.<sup>136</sup>

Aside from speaking to Peter, Christ also oriented the apostle Paul with the same vision. Indeed, Paul followed, and he addressed the three primary walls of division or separation in human existence: race, class, and gender. Paul asserted that all races were justified by faith in Christ alone, regardless of whether a believer is a Jew or Greek, slave or free, male or female (Gal 3:28). As such, Christianity removed the separation of peoples and races and from one another. The major issue in Gal 3:28 is unity in the body of Christ and equality of access to salvation through faith in Christ. Paul emphasizes that "all manifestations of racial and ethnic divisiveness are betrayals of the truth of the gospel."<sup>137</sup>

Paul's own immediate concern was to make sure that the racial equality of Jews and Gentiles was implemented in the Church. Gentiles were being demoted to a second-class status because they were not Jews. This expression of racial superiority was a violation of the essence of the gospel. Similarly, any expression of social class superiority (the free over the enslaved) or gender superiority (men over women) violates the truth of the gospel. "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Galatians 3:28). All of the divisions and prejudices that matter so much in the world were abolished in Christ.

When men exclude women from significant participation in the life and ministry of the church, they negate the essence of the gospel. Some will argue that the equality

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<sup>136</sup>Ibid., 84-86.

<sup>137</sup>Ibid., 86.

Paul defended here is only in the “spiritual” sphere: equality before God. However, Paul’s argument responded to a social crisis in the church: Gentiles were being forced to become Jews to be fully accepted by Jewish Christians. Paul’s argument was that Gentiles do not have to become Jews to participate fully in the life of the church. Blacks also need not become White, and females need not become male for them to fully participate in the life and ministry of the church. Each person must make a choice to identify either with Babylon or with Jerusalem, with the worldly prostitute or with the heavenly bride.

The equality of all believers before God must be demonstrated in social relationships within the church if the truth of the gospel is to be expressed. F. F. Bruce put it succinctly:

No more restriction is implied in Paul’s equalizing of the status of male and female in Christ than in his equalizing of the status of Jew and Gentile, or of slave and free person. If in ordinary life existence in Christ is manifested openly in church fellowship, then, if a Gentile may exercise spiritual leadership in church as freely as a Jew or a slave as freely as a citizen, why not a woman as freely as a man?<sup>138</sup>

Paul drew the conclusion to his argument in Galatians 3:29: “If you belong to Christ, then you are Abraham’s seed, and heirs according to the promise.” Since the Galatian Christians belong to Christ, they are directly related to Abraham and recipients of the blessing promised to Abraham. Since full membership in the covenant people of God, “the seed of Abraham,” is granted and maintained simply by the union with Christ by faith, there is no longer any need for the law as the means to secure or maintain that status. Any attempt by the Galatian Christians to gain status or receive blessing by

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<sup>138</sup>F.F. Bruce, *The Epistle to the Galatians* (Grand Rapids: Eerdsman, 1982), 190.

observing the Mosaic Law is foolish. They have already been included within the realm of full inheritance in which there is no racial, social, or gender hierarchy.<sup>139</sup>

The Gospels preserve three records of the commission for the church. All command an intentionally diverse church (Matt. 28:18-20, Mark 16:15-16, and Luke 24:46-49). The word translated “nations” in Matthew and Luke is the Greek word *ethnos*, from which the English word *ethnic* is derived. *Ethnos* means a tribe, especially a foreign (non-Jewish) one, and usually, it means “pagan” by implication. On the day of Pentecost when the church was born, people were there “from every nation under heaven” (Acts 2:5). People from sixteen different ethnic groups or nations were present and listed (Acts 2:9-11).<sup>140</sup>

One of the first internal problems the church had to confront was an ethnic conflict. The church was distributing food to needy widows. The problem in this case was that the Jewish leaders were taking good care of the Jewish widows. However, the widows who were ethnically Greek were being overlooked. The solution was that seven men were chosen to oversee the food distribution. It is no accident that the seven men, all listed by name, had Greek names: Stephen, Philip, Procorus, Nicanor, Timon, Parmenas, and Nicolas from Antioch (Acts 6:5). This illustrates how they diminished ethnic concerns during those times.

Given the diverse nature of the early days of the church, it is startling that the church did not move out from Jerusalem to reach a diverse world. In fact, the Bible records in Acts 10 that God had to speak to Peter three times in a vision and then had

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<sup>139</sup>Ibid., 191.

<sup>140</sup>Ibid., 192.

three men report that an angel had sent them to get him to speak to a Gentile. Still confused, Peter reluctantly went with them and preached to a Roman soldier and his household. While Peter was still speaking, the Holy Spirit came on the Gentile listeners with supernatural signs so that Peter could not miss the point that God wanted a diverse church made up of both Jews and Gentiles.

Acts 13:1-3 is the report of the first missionary-minded church, which was led by prophets and teachers from several different countries, two of whom were probably Black, Simeon called Niger and Lucius of Cyrene. Most of the New Testament epistles contained instructions about diverse groups, such as both rich and poor and both slaves and masters. In fact, the New Testament clearly teaches unity in Jesus Christ even in the midst of great diversity.

The church in eternity described in Revelation will be wonderfully diverse:

Revelation 7:9-10 (NRSV)

<sup>9</sup> After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands.

<sup>10</sup> They cried out in a loud voice, saying, "Salvation belongs to our God who is seated on the throne, and to the Lamb!"

The Book of Revelation is important because it is the last inspired book of the Bible to be written and is rightly positioned as the New Testament's final book. As the New Testament opens with the four Gospels relating to the first coming of Christ, so the Book of Revelation closes the New Testament with the general theme of the second coming of Christ. The Book of Revelation is also the climax of many lines of revelation running through both Testaments, and it brings to conclusion the revelation of many prophecies yet to be fulfilled.

The second coming of Christ and the years immediately preceding it are revealed in Revelation more graphically than in any other book of the Bible. The Book of Daniel describes in detail the period from Daniel's time to Christ's first coming and speaks briefly of the Tribulation and Christ's rule on earth. But the Book of Revelation amplifies the great end-time events with many additional details, culminating in the new heaven and the new earth.

As the opening verses in Revelation plainly state, the book was written by John. From the first century to the present, orthodox Christians have almost unanimously agreed that he is the Apostle John. Dionysius was the first to dispute the Johannine authorship and did so on the grounds that he disagreed with the book's theology and found many inaccuracies in its grammar. These objections were disregarded in the early church by most of the important fathers, such as Justin Martyr, Irenaeus, Tertullian, Hippolytus, Clement of Alexandria, and Origen. (For a full discussion, see John F. Walvoord, *The Revelation of Jesus Christ*.) Practically all scholars today who accept the divine inspiration of the Book of Revelation also accept John the Apostle as its author. However, Erasmus, Luther, and Zwingli questioned the Johannine authorship because it teaches a literal 1,000-year reign of Christ.

Most evangelical scholars affirm that Revelation was written in A.D. 95 or 96. This is based on accounts of the early church fathers that the Apostle John had been exiled on Patmos Island during the reign of Domitian, who died in A.D. 96. John was then allowed to return to Ephesus. Because of a statement by Papias, an early church father, that John the Apostle was martyred before A.D. 70, the Johannine authorship has been questioned. However, the accuracy of this quotation from Papias has been seriously

challenged by statements by Clement of Alexandria and Eusebius, who affirm that the book was written by John on Patmos in A.D. 95 or 96.<sup>141</sup>

### Revelation 7

This chapter reports two visions that take place between the breaking open of the sixth and seventh seals. The first vision (verses 1–8) is that of the 144,000 servants of God whom four angels mark with the seal of God as a guarantee that they will survive the terrible distress that is coming soon (see verse 9:4). In the second vision (verses 9–17), John sees in heaven the numberless thousands of the redeemed from every race and nation, serving as priests of God and the Lamb. It appears that two different groups are meant, and there are those who so understand the text; most scholars, however, believe that both visions represent the Christian believers, the people of God, in two different ways. Regardless of what is meant, the translation must represent the plain meaning of the text without any interpretation.<sup>142</sup>

The idea of “a great multitude which no man can number” can be stated as “a crowd too large to be counted” or “a crowd so large that no one could count all the people” (Rev.7:9). The author indicates that the crowd comes “from every nation, from all tribes and peoples and tongues.” The same four words (in different order) are used in 5:9. For emphasis, the writer uses all of them to indicate the whole human race.<sup>143</sup> The four nouns include all human groupings in the world: by common ancestry, common

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<sup>141</sup>J. F. Walvoord and R. B Zuck, *Vol. 2: The Bible Knowledge Commentary: An Exposition of the Scriptures* (Wheaton, IL: Victor Books, 1985), 925.

<sup>142</sup>R. G. Bratcher and H. Hatton, *A Handbook on the Revelation to John*, UBS Handbook Series (New York: United Bible Societies, 1993), 122.

<sup>143</sup>*Ibid.*, 126.

language, common nationality, and common race. The same four nouns appear also in 7:9; 11:9; 13:7; 14:6, but no two passages follow the same order. It is not necessary to use four different groupings if such a list appears forced or artificial; something like “people from every country, every tribe, every language, and every race” may be satisfactory or, more simply, “from every country and every race” or even “people from all over the world” or “people of all races.” The word *men*, of course, should not be used; “people” (TEV, REB, NJB) includes everyone; NRSV “saints” is too restricted since the term should apply to people in their condition before they were redeemed.<sup>144</sup>

One of the great themes of Scripture is God’s election. The 144,000 clearly portrays this. Equally prominent, and the perfect complement, is the theme that God’s people are vast in number. Consider Genesis 22:17, in which God promised Abraham, “I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore.” This second theme is evident here. John saw a great multitude that no one could count. That they are beyond number exaggerates for effect, for God numbers them and calls them each by name. Clearly these are multiethnic, multicultural, and multilinguistic, people from every nation, tribe, people, and language.<sup>145</sup>

F.F. Bruce gives an interpretation:

The two visions in this chapter stand in strange contrast to each other, as to location as well as in other respects. In the first vision, the throng can be counted; in the second, it is incalculably numerous. In the first, it is drawn from the twelve tribes of Israel; in the second from every nation. In the first, it is being prepared

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<sup>144</sup>Ibid., 105.

<sup>145</sup>K. H. Easley, *Vol. 12: Revelation*, Holman New Testament Commentary (Nashville: Broadman & Holman, 1998), 128.

for imminent peril; in the second, it is victorious and secure. The two visions are correlative and refer to the same people distinguished by their location.<sup>146</sup>

### Summary

In biblical terms, the greatest commission that Jesus Christ instituted before He left earth is for humankind to love their fellows just as they love themselves. He commanded them to form one body composed of different parts. Christ urged them to form their ministries to testify to God's acceptance of all nations, tribes, and languages. To do this, cultural differences must always be taken with the goal of avoiding cultural clashes. The Bible shows this through Christ, who ministered to different tribes, such as the Samaritans, the Gentiles, and the other tribes of Judea. He led them all into God's Kingdom. This was also exemplified by the disciples when they preached in foreign lands.

This is God's will, and several biblical illustrations yield evidence that He will dispose everything according to His will. Good examples of God's disposing of His will are the stories of the Tower of Babel and of Pentecost. In these biblical truths, God, through His wisdom and power, has shown that He wants His people to be reconciled and unified and to follow Him. It is important to highlight, in this respect, how the Holy Spirit uses the Church as an agent of reconciliation. The church brings things together in Jesus Christ, and the most powerful expression of reconciliation comes when different races worship the same God at the same time in the same place. This happens inside the church.

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<sup>146</sup> Bruce M. Metzger, *Breaking the Code: Understanding the Book of Revelation* (Nashville: Abingdon Press, 1976), 61.



## Theological Foundations

The term *theology* does not appear in the Bible, but it is a perfectly good word for something important to most Christians that should be even more important. The English word comes from two Greek words: *theos*, meaning “God,” and *logos*, meaning “word, statement, speech, discourse.”<sup>147</sup> Literally, then, theology is God-talk (i.e., the act or product of studying, discoursing, or writing about God).

One possible source of theology is human experience. As one writer puts it, “Theology comes from experience.” He continues, “I, as a Christian, must continually draw from my own Christian experience the raw materials of theology”<sup>148</sup> “Theology thus crystallizes out of experience.”<sup>149</sup> In other words, theological truth will be drawn from the object of the experience, with the experience itself being of only secondary importance. Possible examples of such secondary experiences are the observations of the mighty acts of God in nature and in history, the reading of His word in the Bible, and listening to the voice of God speaking within one’s heart.<sup>150</sup>

In Christian theology, sin is the only designation for the wrong of the world. The map of salvation has been drawn for sinners and those who have been sinned against have been left to find the way for themselves. It is time for the church to face this issue

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<sup>147</sup>Jack Cottrell, *The Faith Once for All* (Joplin, MO: College Press, 2002), 9.

<sup>148</sup>C. W. Christian, *Shaping Your Faith: A Guide to Personal Theology* (Waco, Texas: Word Books, 1973) 29, 95.

<sup>149</sup>Harold Ditmanson, *Grace in Experience and Theology* (Minneapolis: Augsburg Publishing House, 1977), 17.

<sup>150</sup>Cottrell, 20.

and provide a remedy for it.<sup>151</sup> However, there is a theoretical problem to the interpretation in Christian theology. As Carter explains, racism is at the center of Christian theology's transformation. In that process, "Christian anti-Judaism biologized itself so as to racialize itself."<sup>152</sup> The result is the legitimation of Christian theology along with the western cultural propriety of Christianity and the religious supremacy of the White race. In sum, Christianity became White. This racial interpretation is a specific type of theological problem.<sup>153</sup> Cone proposes that, with the continuity of theological dialogue in the future, Christians must aim to be both Black and White and seek to establish a unified body of believers who are fully committed to the Scriptures and to Christ so that the name *Christian* becomes truly descriptive of what it is, regardless of skin color.<sup>154</sup>

### **Bonhoeffer and King: Speaking Truth to Power**

In his comparative study of Dietrich Bonhoeffer and Martin Luther King Jr., Deotis Robert illuminates striking parallels in the biographies and theological commitments of the two activist-theologians. Each sacrificed his life through his leadership in a resistance movement led by a dissenting church struggling against a racist regime. Each critiqued the Protestant liberalism of his seminary teachers because of his concern for transformative Christian witness. Each eventually found his gospel

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<sup>151</sup>Andrew Sung Park, *From Hurt to Healing: A Theology of the Wounded* (Nashville: Abingdon Press), 9.

<sup>152</sup>J. Kameron Carter, *Race: A Theological Account* (Oxford: Oxford University Press, 2008), 12.

<sup>153</sup>*Ibid.*, 13.

<sup>154</sup>James H. Cone, *Black Theology and Black Power* (New York: Seabury Press, 1969), 25.

commitments through entering into collaborations well beyond the conventional church.

Each was martyred at age 39.<sup>155</sup>

It makes sense also that Roberts locates the most important point of continuity between the two in their politically charged views of church experience. Roberts explains that Bonhoeffer was rooted in political resistance in the social church first described in his *Sanctorum Communio* while King developed a resistance movement from the social experience of the Black church. For both, a politically embodied church empowered them to speak truth to violent powers.<sup>156</sup>

### **“Blackness” and Scripture**

C. Eric Lincoln and Lawrence H. Mamiya focus their critique of black liberation theology on the specific preconception that interprets the Bible according to the Black orientation. They do not believe that the collective Black experiences must be used as a legitimacy to interpret the Scriptures. For them, this means distorting the Bible’s intended meanings.<sup>157</sup> They also believe that both the Blacks’ and the Whites’ radical interpretations and positions about liberation were mistaken.

Anthony Evans, a Black theologian, directly challenged Cone’s methodology by arguing that their experience must be validated as “real but not revelatory, important but

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<sup>155</sup>J. Deotis Roberts, “Bonhoeffer and King: Speaking Truth to Power,” *Christian Century* 48.5 (2007): 457.

<sup>156</sup>*Ibid.*, 458.

<sup>157</sup>C. Eric Lincoln and Lawrence H. Mamiya, *The Black Church in the African-American Experience* (Durham: Duke University Press, 1990), 34.

not inspired.”<sup>158</sup> Tom Skinner, another Black writer, accedes and also argues that “like any theology, black theology must have a frame of reference.” Hence, the framework must consider not only the Black experience. There are some Black theologians who consider it as absolutely moral and absolutely just, but that is not the case. Ultimately, the Scripture must remain the major frame of reference. To create a biblical liberation theology, the Scripture should be the authoritative reference in matters pertaining to faith and practice. By following this approach, a strong biblical case can be made against racism, which the authors believe to be at the heart of a Black theology. Lincoln and Mamiya exemplify it by the concept of the unity of the human race, which they say is consistently emphasized in Scripture through creation (Gen. 1:28), the sin problem (Rom. 3:23), God’s love for all men (John 3:16), and the scope of salvation (Matt. 28:19).<sup>159</sup>

### **Transcending Culture**

A culture-transcending theology should emerge out of the White Christian’s theology and the Black Christian’s theology. As mentioned earlier, Black theology’s hermeneutic, which stressed only the “Black experience,” should open up to the truth and culture of the Scripture in general. A relevant passage is John 4, where Jesus Christ is shown confronting a Samaritan woman. The relationship between truth and culture were overcome by the truth of God as interpreted by the Word.

Jesus was able to go beyond the cultural issues of the Samaritan woman when they discussed spiritual issues. When their discussion came to the woman’s relationship

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<sup>158</sup>Ibid., 35.

<sup>159</sup>Ibid., 36.

with God, the issue moved from her cultural heritage to her heart, and the criteria for that relationship was truth. Jesus accepted the cultural distinctions, but He did not allow them to interfere with God's truth. This illustrates an important theological principle that culture must constantly be checked against the truth of God as shown by Scripture.<sup>160</sup>

In relation to Black theology, it points out that Blacks cannot merely base their relationship with God or their understanding of God on their cultural heritage. Jesus is not demanding that Blacks become Whites or Whites become Jews (or for Blacks to worship as Jews). However, Jesus reminds Christians to reflect God's truth as revealed in the Scriptures. Where culture does not limit the Word of God, people are free to be what God created them to be.

### **Racism, Multiracism, and Racial Problems**

The *Academic American Encyclopedia* defines *racism* as:

any theory or doctrine stating that inherited physical characteristics, such as skin color, facial features, hair texture, and the like, determine behavior patterns, personality traits, or intellectual abilities. In practice, racism typically takes the form of a claim that some human 'races' [a concept scientists seldom recognize as a legitimate biological category] are superior to others.<sup>161</sup>

In terms of legislation, some would say the United States is antiracist, but the spirit of that legislation is not in the hearts of most people. America continues to be an extremely racist society.<sup>162</sup> Gordon Allport, in his book *The Nature of Prejudice*, offers a

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<sup>160</sup>Ibid., 37.

<sup>161</sup>Academic American Encyclopedia, "Racism," Encyclopædia Britannica Inc., <http://www.britannica.com/EBchecked/topic/2588/Academic-American-Encyclopedia> (accessed July 13, 2012).

<sup>162</sup>Dean Borgman, ed., *Youthworker's Encyclopedia 2000* (South Hamilton, MA: Center for Youth Studies, 2000), s.v., WORDsearch CROSS e-book, 22.

Jesuit definition based on Thomistic principles: “Prejudice is thinking ill of others without sufficient warrant.” He continues by identifying it as “an aversive or hostile attitude towards a person who belongs to a group, simply because he belongs to that group, and is therefore presumed to have the objectionable qualities ascribed to the group.” Prejudgments are prejudices only if they are not reversible when exposed to new knowledge.<sup>163</sup>

Christian professors Michael Emerson and Christian Smith provide an outstanding historical and contemporary analysis of how and why the evangelical church has been racist throughout its history. Their findings reveal that evangelical theology itself is partly to be blamed for the impotence of most Christians in dealing with racial and ethnic injustice. They reveal that most evangelicals view their faith, conversion, and transformation as an individual matter that affects society one life at a time. Unfortunately, this theological individualism has rendered most evangelical Christians completely ill-equipped to deal with major social structures or grapple with corporate and institutional evil.<sup>164</sup>

Concern about a personal relationship with God and living a morally pure life does not have to come at the cost of being indifferent to social injustices. Jesus wants Christians to be engaged with those around them who have hurts, habits, and hang-ups. Jesus said, “The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of

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<sup>163</sup>“Racism Overview,” Center for Youth Organization, <http://www.centerforyouth.org/files/PDF%20files/Overviews/Racism%20overview.pdf> (accessed July 15, 2012).

<sup>164</sup>Brenda Salter McNeil & Rick Richardson, *The Heart of Racial Justice* (Downers Grove: Inter Varsity Press, 2009), 20.

sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor”  
(Luke 4:18).

In the words of Dr. Salter:

It is imperative that the Christian Church began to regain its integrity to address injustice. This will require that we relinquish the individualism and isolation that have been prevalent among evangelical Christians in the past, so that we can develop new models of racial reconciliation, social justice, and spiritual healing. Our unity and reconciliation efforts could be the greatest witness of the Church to the power of the gospel in the twenty-first century.<sup>165</sup>

In his book, *An Unstoppable Force*, McManus writes:

Jesus came and destroyed the dividing wall that not only separated man from God but also Jew from Gentile. God is about destroying walls that divide. The Church will gain traction in the multicultural environment when she begins to dismantle the walls created not by the hands of God but by our own hands. Sometimes this will require nothing less than confession of the sin of racism and prejudice and the kind of repentance that leads to change. It isn't enough to go to Church with a diverse world; God calls us to embrace those who are different as brothers and sisters.<sup>166</sup>

### **Healing People and Nations**

Mahatma Gandhi, the great Asian Indian leader, rejected Christian faith for two reasons. First, he could not accept the Christian meaning of the death of Jesus. His second reason was that he experienced the powerlessness of Christian faith to bring unity and justice in South Africa and then in his dealings with the British in India. When asked how Christians could better witness to Jesus, he replied, “Live like Jesus did, and the world will listen.”<sup>167</sup> Jesus prayed that his followers might be one in his last recorded prayer: “As you, Father, are in me and I am in you, may they also be I us, so that the world may

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<sup>165</sup>Ibid., 23.

<sup>166</sup>Edward Raphael McManus, *An Unstoppable Force* (London: Group Publishers, 2001), 54.

<sup>167</sup>Ibid., 58.

believe that you have sent me” (John 17:21). How much have churches witnessed and suffered over the centuries because of racial and ethnic divisions and hatreds?

Generational sin holds the nation in bondage when it comes to racism, ethnic hatred, and violence.

Christians must be committed to removing racism and injustice from the nation and from the souls of individuals. This united commitment must involve ministering hope and healing to people of every ethnicity and nationality who long to catch the vision and experience God’s powerful ministry of reconciliation among all of the nations of the earth.<sup>168</sup> Emerson and Woo depict Sunday as the “most segregated time of the week” in America.<sup>169</sup> While work and social institutions are integrated, it is the opposite in Christian religious congregations, where racial segregation is the norm. They argue that multiracial congregations should serve as bridge organizations that gather and facilitate cross-racial friendships.<sup>170</sup>

According to J. Deotis Roberts, a biblical theology of liberation should stress reconciliation among people, without which the theology ends its Christianity (Eph. 2:14ff.). He also agrees that by a commitment to liberation, Black theology must still speak of “reconciliation that brings Black men together and of reconciliation that brings black and white men together.”<sup>171</sup> Roberts states that true freedom goes beyond

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<sup>168</sup>Ibid., 61.

<sup>169</sup>Michael O. Emerson and Rodney M. Woo, *People of the Dream: Multiracial Congregations in the United States* (Princeton: Princeton University Press, 2006), 58.

<sup>170</sup>Ibid., 59.

<sup>171</sup>Roberts, 458.



estrangement and heals the brokenness between peoples. However, this can only take place between equals. It cannot co-exist with a situation of Whites over Blacks.<sup>172</sup>

Roberts's point must be totally taken because reconciliation and racism are really "birds of a different feather; they never fly together." He stresses that true reconciliation can only happen if people, both Black and White, commit to a scriptural view of their brothers of a different color, seeing all people as created in the image of God (Gen. 1:26) and of infinite value to God (1 Cor. 6:20; 1 Pet. 1:18).<sup>173</sup>

### **On Earth as It is in Heaven: Rehearsing the Reign of God**

Dr. Jacqueline Lewis, senior minister at the Middle Collegiate Church in Manhattan, affirms that the establishment of multiracial/multicultural congregations rehearses the reign of God. She sees it as a matter of leadership.<sup>174</sup> Twenty-first century leaders need to develop a multiple consciousness and a multi-vocal discourse. Like the early disciples, they must be conversant in more than one cultural language to grow and sustain these congregations that provide a chance to engage in real community, develop ethics of truth telling with one another, and commit to going deep in relationships past surface assumptions to real intimacy. They need to have the ability to read the Bible with a hermeneutic that represents the other, browner, faster-growing part of American society. Those readings from the border should shape a theology of inclusion and a redefining of the beloved community.<sup>175</sup> Theologian Virgilio Elizondo states that the

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<sup>172</sup>Ibid., 459.

<sup>173</sup>Ibid., 460.

<sup>174</sup>Jacqueline Lewis, "The Reign of God," *Theology Today* 65 (2008):1-6.

<sup>175</sup>Ibid., 3.

church finds its call to the border and a certain kind of *mestizaje* in the mixed-race character of Jesus of Galilee.<sup>176</sup>

Whatever the diversity God gives to His people to embrace and celebrate, when they do it, they not only rehearse the reign of God, but they also model for the world what it means to be a global community. They show their celebration that each person, created in the image of God, helps the community to see more fully who God is.<sup>177</sup>

Lewis continues:

If we do not rehearse the reign of God in our congregations, who will? If not now, when? On the way to a reconciled humanity, we need to bump into each other, offend each other, learn from each other, have the courage and strength to love and heal each other. We can practice and rehearse with each other because the Spirit enables it. The reign of God breaks in as we rehearse it, one relationship at a time—one Church at a time, one community at a time.<sup>178</sup>

Because churches across North America and in many parts of the world will be dealing with this kind of situation and if the church wants to continue to be the church of all nations, tribes, tongues, and peoples, people should plainly adapt. To avoid cultural conflict and achieve cultural harmony, pastor and congregation alike must openly discuss some issues and come to essential agreement. Without openness to other cultures, congregations will not approximate God's ideal for His church. Instead, they will be spending a disproportionate amount of time dealing with cultural conflicts and racial tensions, and this could easily derail the church from fulfilling its mission and its reason for existence. Cultural conflicts in any congregation cannot build up the body of Christ and produce the fruit of the Spirit.

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<sup>176</sup>Virgilio Elizondo, *Galilean Journey: The Mexican-American Promise*, rev.ed. (Mary Knoll: Orbis, 2000), 39.

<sup>177</sup>Lewis, 4.

<sup>178</sup>*Ibid.*, 2.

### **The New Testament Example**

Cross-cultural or multiracial ministry is nothing new. It appears in Scripture, and Jesus practiced it through His ministry. This is also illustrated by the story of Pentecost. Sanders wrote that Pentecost was not a mere accident. It was intentional that the Spirit selected an international, multicultural gathering of fellow believers in Jerusalem for the outpouring of the Holy Spirit. Pentecost is God's solution for disunity. Sanders depicts it as "many languages, many colors, many cultures, but one testimony of one God."<sup>179</sup>

The gospel teaches that Jesus Christ supplies individuals with the power to be saved from sin, healed from diseases, delivered from bondage, and set free to know and to do God's will. Establishing a multicultural congregation is a formidable but ideal challenge. It leads to the development of rituals and symbols that integrate both the traditional and the foreign-born experience. The pastor, through prayers, preaching, seminars, and workshops must challenge the church to enable various cultural representatives to move into levels where they will have the opportunity to participate in decision-making. They have to divide the responsibilities for mission and ministry. This can be attained through the development of structures that will guarantee their responsibilities in both leadership and decision-making.<sup>180</sup>

### **Summary**

The theological foundations bring some problems to the idea of race and reconciliation because there are various interpretations in Christian theology. As Carter

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<sup>179</sup>Sheffield, 1.

<sup>180</sup>Ibid.

explains, there is racism in the center of Christian theology's transformation. The result is the legitimation of Christian theology along with the western cultural propriety of Christianity and the religious supremacy of Whites. At the other end, Black theology springs from the resistance to social injustices and the political experiences of Blacks.

This perspective emphasizes the strong and ultimate dependence on the Scriptures as the only foundation and the major frame of reference. To create a biblical liberation theology, Scripture should be the authoritative reference in matters pertaining to faith and practice. This process leads to a culture-transcending theology that should emerge out of the White Christian's theology and the Black Christian's theology. This was illustrated by Jesus when he transcended the cultural issues of the Samaritan woman as they discussed spiritual issues. Jesus accepted the cultural distinctions, but He did not allow them to interfere with God's truth. This illustrates an important theological principle that culture must constantly be measured against the truth of God as shown by Scripture.

To reconcile the churches and turn from racism, both Black and White must commit to a scriptural view of their brothers of a different color, seeing all people as created in the image of God (Gen. 1:26) and of infinite value to God (1 Cor. 6:20; 1 Pet. 1:18). To truly apply this, church leaders need to develop a multiple consciousness and a multi-vocal discourse. They need to minister beyond the diversity to be able to commit to true reconciliation and unity.

## **CHAPTER FOUR**

### **METHODOLOGY**

#### **Hypothesis**

If Cincinnati Christian University incorporates greater diversity on campus, then students will be better prepared to cater to the multiracial populations in their future ministries. By creating an ethnically diverse campus, Cincinnati Christian University will produce graduates who are engaging and better equipped to deal with problems and concerns of minorities in their ministries because they have had firsthand experience in these areas on campus.

When there is a diverse environment on campus, conflicts will inevitably arise regarding education, beliefs, values, work, customs, morals, or any number of cultural differences. Instances will arise in which conflict management will be successful. Resolution of such conflicts will adequately develop in students the skills and confidence needed to manage such conflicts or issues amicably in the larger settings of their ministries. Consequently, this is an important service for the university family.

Constant exposure to an environment that not only welcomes but also celebrates diversity will instill an appreciation and respect in students for cultures and ethnic groups different from their own. Most prejudices and intolerant attitudes towards ethnic minorities result from a lack of knowledge or misinformation. A greater multicultural

representation on campus will offer ample opportunities to do away with misconceptions and myths surrounding other cultures, leading to more open acceptance of minorities.

This will better prepare students for their future calling.

Cincinnati Christian University has the opportunity to reiterate its leadership position and show other Christian organizations that embracing an accommodating view towards diversity and providing equal opportunities to ethnic minorities is the right way forward. Given the widely recognized racial tensions in Cincinnati, the University has a responsibility to try to arrive at constructive solutions to the problem. This can best be achieved by creating a culture-sensitive model on campus and extrapolating the lessons learned as well as the solutions implemented here to the city and the country at large.

### **Description of Course Project**

The intervention objective of this project was to teach an early-week class during January 9-13, 2012, at Cincinnati Christian University that would help students to see themselves as bridges across cultures and to develop ways to aid their own group (ethnicity, age, etc.) to bridge those differences. In addition, the goal of this class was to assist them in recognizing their own important role in helping all people see the mandate of Jesus to connect across cultural boundaries for the spreading of the gospel. The desire of the researcher was for each student to gain the necessary knowledge and ability to obey God's will according to Acts 1:8, as well as to develop a sense of urgency in obeying the mandate of the Holy Spirit in taking the gospel cross-culturally to the whole world.

This project utilized an e-learning resource entitled *Crossing Cultures* with Dr. Brenda Salter-McNeil from *The NewCulture.org. Helping Christians of Different*

*Ethnicities Share Life and Ministry Together*. Dr. McNeil states:

As America continues to become more ethnically-diverse, it is very likely that people of other ethnicities will move into your community. How should you try to connect with these new neighbors? Should you try to treat them just like you do people of your own ethnic group? Try to blend in with their cultural group? Try to be “color blind” to their cultural differences? This session explores these types of questions and helps trainees to understand the pros and cons of eight typical, cross-cultural mindsets. It emphasizes Jesus’ interaction with the Samaritan woman in John 4 as a model of how we should interact with people of other ethnicities.<sup>1</sup>

The early week class was conducted Monday through Friday 8:00 A.M.-5:30 P.M.

The e-learning sessions consumed only two hours of class time each day, for a total of ten hours committed to this project for the week. The students provided a daily 250-word written summary of what they thought the author wanted them to learn from the e-learning sessions related to understanding the positives and negatives of eight typical cross-cultural mindsets. Additionally, class sessions included short lectures, group work, and question-and-answer discussions. Active participation in discussions was a vital component toward the success of the course; students were advised to come to class ready to engage in meaningful discussion with their classmates and the researcher. This assignment was twenty percent of their final grade for the class.

### **Research Design**

This project employed the qualitative approach to research design. The qualitative research approach was selected because of the characteristics it embodies. It allowed the research to take place in the natural setting of the researcher’s university, enabling him to

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<sup>1</sup>Brenda Salter-McNeil, *Crossing Cultures. The NewCulture.org. Helping Christians of Different Ethnicities Share Life and Ministry Together*, <http://thenewculture.org/category/e-learning/> (accessed February 8, 2012).

develop a more in-depth level of understanding about the student participants and the university. It allowed the researcher to be highly involved in the actual experience. The participants did not disrupt the university site any more than necessary (which was highly valued by the researcher).<sup>2</sup> The methods required the students to think of themselves as co-instructors and the professor as co-learner. The students were advised to understand that both students and the professor would “learn less if we do not have a chance to develop our relationship with one another and hear each other’s perspective each day. Some of the topics may be challenging. In a particular class session, some students may begin a real paradigm shift in their thinking on a given issue.”

Several strategies are associated with the qualitative approach, according to Creswell. The researcher explores in depth a program, an event, a process, or one or more individuals. In this case, the research explored the participation of a class (eleven students in an early-week session) in the implementation of an established e-learning multicultural and multiracial tool. The e-learning sessions are built around “learning scenarios,” fictional situations similar to the types of challenges that trainees can expect to face. The main character in this session’s learning scenario is Jen, an Anglo (White) youth pastor in a predominantly White church. Jen commits to going to a local park for seven weeks to try to meet some of the African-American families that are moving into the neighborhood around her church. During the seven weeks, she tries a variety of different approaches to connect with the women at the park: being passive, being direct, being honest, being “color blind,” blending in, etc. Through the process, she learns that connecting cross-culturally can be very difficult, but with Christ’s power, it is possible.

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<sup>2</sup>John W. Creswell, *Research Design: Qualitative, Quantitative and Mixed Method Approaches*, 2<sup>nd</sup> ed. (Thousand Oaks, CA: Sage Publications, 2003).



The sessions contain the following:

- 62 learning scenario screens (each screen contains a picture and audio narration)
- 47 coaching videos
- 25 “ask the expert” videos
- 7 custom handouts, which can be printed out and used to remember the content and/or train others, and more!

This strategy approach allows the researcher to collect detailed information using a variety of data collection procedures over a sustained period of time (Stake, 1995).<sup>3</sup> It requires the role of the researcher to be interactive and participatory in the class.

The variety of data collection procedures used in this class included class reflection papers, class discussions, observations, interviews, documents, and pre- and post-training surveys. The data will be analyzed in chapter five, the Field Experience, in a qualitative manner (to assess changes, attitudes, feelings, thoughts, and action taken related to the training as expressed by the students themselves). The analysis will be examined by first comparing and contrasting the pre-training and post-training online surveys and then looking at weekly focus group meetings, interviews, and a 1,000-word reflection paper written at the end of the class (and worth twenty percent of the students’ final grade).

The final analysis will not simply rely on percentage of change, although this will be taken into consideration, but will also take into account the attitudes expressed by the students in their 250-word daily summary responses to class discussions. The researcher is looking for a simple majority, indicating that the students’ attitudes have shifted in a positive direction toward their involvement, equipping the church to be intentional in their evangelism outreach to all races and not follow the homogeneous church growth principle anymore.

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<sup>3</sup>Ibid., 14-19.

## **CHAPTER FIVE**

### **FIELD EXPERIENCE**

#### **Instructional Resources**

Two textbooks were used as resources: *Building a Healthy Multi-ethnic Church: Mandate, Commitments and Practices of a Diverse Congregation* and *Ethnic Blends*, both written by Mark DeYmaz. These resources were developed by ReNew Partnerships, which is a 501(c)3 Christian non-profit organization founded in 2005 to help Christians have a biblical and effective approach to ethnic relations. The project included an early week class for which the textbooks and a diversity instrument were used.

#### **Participants**

This early week class was small and consisted of eleven freshmen, sophomores, and juniors from Kentucky, Indiana, and Ohio. They were ten college-aged men and one female, who came from diverse racial, ethnic, and denominational backgrounds, ranging in age from eighteen to thirty years old. All were ready to learn through e-learning sessions and discussions of racial and ethnic diversity on the campus and in the church for the 21<sup>st</sup> century.

The early week class and the query strategies were conducted from January 9-13, 2012. The early week class met daily for two-hour sessions for one week. The

culmination of the class was a letter grade and a three-hour credit for an elective course in Problems in the Ministry. The e-learning sessions and discussions provided the class with sensitivity training that resulted in changed attitudes and feelings, deepened relationships, and commitments to promote unity in the church and university campus through embracing diversity.

### **The E-Learning Instrument**

The instrument used in this action research project was a ReNew Partnerships e-learning program designed by Chad Brennan, using a technology approach to understanding diversity issues. The purpose of the experience was to give birth to a signature course (Appendix A), to begin in the spring of 2013 and to be taught by the researcher for Cincinnati Christian University. The course is to focus on leading a multi-ethnic church to reflect the image of the kingdom as stated by John in Revelation 7:9: “After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands.”

The researcher has been employed as an associate professor for Cincinnati Christian University for seven years. During his tenure, occasionally he must teach an early-week class that involves 37.5 hours of class time from Monday through Friday and allows sophomores to seniors to acquire three hours of credit for the semester. The title of the Early Spring course is Problems in the Ministry. (See Appendix B.) For Spring 2012, this course was modified to include this field experience.

In this field experience, students were introduced to the teaching vehicle *Crossing Cultures* (e-learning) and textbooks used to implement the field study experience. Daily sessions of two hours occurred during early week January 9-13, 2012, at Cincinnati Christian University. The training consisted of five two-hour sessions: ten hours total.

### **Two-Hour Daily Session Focus**

Each of the two-hours sessions was well focused, which led to a successful field experience that will enable the course to move forward in 2013. The sessions involved a focused study of the biblical foundations and best practices in the church's ministry to people of diverse cultural backgrounds. Emphasis was given to equipping students to lead members of their own culture to build bridges to members of other cultures on the campus and in the church.

This chapter looks at the process with which the researcher went about implementing what he learned from his understanding of the conjunction between himself and the context (synergy) together with what insight he discovered in his foundational biblical, theological, and historical studies. For this reason, the researcher designed an early-week course for eleven enrolled students (two black males, one female from India, and eight Caucasians) that would satisfy the implementation of his Doctor of Ministry project: *Amazing Grace for Every Race in Higher Education: A Biblical and Practical Prototype for Multicultural and Multiracial Churches*.

The basis of the early-week course was for each student to be a co-instructor and the professor a co-learner with the students. The extent to which the multiculturalism and

multiracial theology developed in this course was truly a collaborative effort would determine its effectiveness for use in addressing the students' particular interests and needs.

The students used class time to read and take notes to share what they learned and how they could apply the learning for a ten-minute class discussion from assigned chapters out of the textbook: *Building a Healthy Multi-ethnic Church: Mandate, Commitments and Practices of a Diverse Congregation* by Mark DeYmaz. The discussions reflected what students had learned and what they could do to promote attention to this issue in their church. This assignment was worth 10 percent of their final grade.

### **Final Essay**

Each student was interviewed separately regarding the importance of churches' reaching out to all people and not practicing the advocated church growth homogenous principle. During the first session, detailed information was given to the students regarding why the problem of segregation still exists in churches today. In lieu of a final exam, students submitted the following completed assignment: an essay entitled "Building a Healthy Multi-ethnic Church: What I Learned about This Problem and How I Plan to Apply It." The length of the essay was approximately 1,000 words. This assignment was 25 percent of the final grade. (See Appendix C.)

### **Session Topics and Materials**

#### **Session I, January 9, 2012**

Each student viewed a YouTube presentation and took two online quizzes for the purpose of collecting data, and the students were asked to participate in online surveys,

bringing their results to class on the first day. (See Appendix D.) The same online quiz was given at the end of the early week class to see if the students' knowledge and attitudes had changed due to the five sessions. This assignment was 5 percent of the final grade.

The class reviewed a pre-recorded seminary lecture from one of the professors at Cincinnati Christian University, Professor Everett Brewer, who preaches for a multi-ethnic church in the area. Brewer has served this multi-ethnic church since 1980, working with the President Drive Church of Christ as a teacher, administrator, and pastor. President Drive is an urban bi-racial congregation in a socio-economic depressed area in North Fairmount. The church building is at the entrance to the Fay Apartments, now fewer than 900 apartments that are 99 percent Section Eight and 95 percent African-American. In 2010, the name was changed from the Fay Apartments to the Villages at Roll Hill as part of a \$36 million renovation.

Brother Brewer stated, "We are diverse racially, educationally, and socio-economically because that is our neighborhood. God wants a diverse church to be there on Roll Hill because our community is diverse. Come to think of it, the church in the New Testament was rather diverse." (See Appendix E.)

#### Session II, January 10, 2012

In this session, the students were introduced to an e-learning instrument entitled *Crossing Cultures* by Dr. Brenda Salter-McNeil. This was a new technology approach to engage the students so they would not be passive and bored as they witnessed the various teaching scenarios.

As America continues to become more ethnically diverse, it is very likely that people of other ethnicities will move into any particular community. How should students try to connect with these new neighbors? Should they try to treat them just like

they do people of their own ethnic group? Should they try to blend in with the new cultural group? Should they try to be "color blind" to their cultural differences? The field study explored these types of questions and helped students to understand the positives and negatives of eight typical cross-cultural mindsets. (See Appendix F.) It emphasized Jesus' interaction with the Samaritan woman in John 4 as a model of how students should interact with people of other ethnicities.

According to Dr. Salter-McNeil, e-learning sessions are built around "learning scenarios," fictional situations that are similar to the types of challenges that trainees can expect to face. The main character in this session's learning scenarios was Jen, an Anglo (White) youth pastor in a predominantly White church. Jen commits to going to a local park for seven weeks to try to meet some of the African-American families that are moving into the neighborhood around her church. During the seven weeks, she tries a variety of different approaches to connecting with the women at the park: being passive, being direct, being honest, being "color blind," blending in, etc. Through the process, she learns that connecting cross-culturally can be very difficult, but with Christ's power, it is possible.

The session included the following:

- 62 learning scenario screens (each screen contains a picture and audio narration)
- 47 coaching videos
- 25 ask the expert videos
- 7 custom handouts to print out and use to remember the content and/or to train others
- And more!

Students were very engaged in these sessions by the realistic dramatization of familiar scenarios that many of them have experienced. The scenarios had a significant effect by stimulating good discussions during the two-hour session. The e-learning tool could be paused for questions and discussions or rewound for greater clarity on the thoughts presented. (See Appendix G.)

### Session III, January 11, 2012

This two-hour session was devoted to the prayer of Christ, the pattern at Antioch, and the Pauline mystery. One of the researcher's students during the early-week class prepared and delivered a twenty-minute sermon by way of YouTube. The student did a good job of presenting the truth of the word of God regarding the Lord's desire for all people to be one, while accepting and appreciating the varied cultures of all. By becoming all things to all people, as the apostle Paul did (1 Cor 9:19-23), allowing all to remain in their own comfortable cultural situations, the church can more easily reach everyone with the gospel.

The gist of the student's sermon was that Christians must become all things to all people, as did the apostle Paul. The Samaritans were hated by the Jews of the first century because they were a mixed race. The Jews, therefore, kept their distance and would not even go through Samaria but would instead go around that area. The Lord, however, went into Samaria and taught a woman that was not only of mixed race but also had lived a sinful life and was in sin at the time. Ignoring both her race and her lifestyle, Jesus taught her about the love of God and presented himself to her as the loving Messiah

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<sup>1</sup><http://thenewculture.org/store/products/Crossing-Cultures.html/> (accessed March 6, 2012).



who forgives the sins of all humble, penitent people. This Samaritan woman then went to her own people and introduced them to the Lord. They believed, not just because she told them but also because they saw the Lord themselves and recognized him as the Son of God. Because Jesus chose to go into a place where he might have been hated and shunned, the woman he met and many others as well were able to hear the word of God and be saved. That is the way of the gospel: one person tells another who tells another. If Christians have the courage to be the first to walk into places and among people who are not exactly like them, then they might be amazed at how the Lord will work through them and by the amount of fruit produced for the kingdom. As the student's sermon repeatedly stated, the gospel is for everyone.

The following focus questions were presented by a Caucasian student during the researcher's early week class to demonstrate student-to-student instruction. (See Appendix H.)

1. So what exactly is today's church supposed to look like?
2. Are we obligated to share the message of Christ with everyone, or should we just share it with people we are comfortable with?
3. Do you believe the gospel is for everyone, or do you only share it with certain people and certain groups?

Student #1 shared with the class that she learned from the researcher's lecture that the biblical mandate for a multi-ethnic church has challenges and disappointments that are universal when change is introduced concerning God's plan for a multicultural and multiracial church. Also, the student demonstrated a greater level of understanding of the historical, biblical, and theological implications of the e-learning session. The student

stated, “There were so many interactions detailed in the Bible about Jesus and His followers encountering and ministering to all races and ethnicities. Even the disciples and apostles themselves were very eclectic from a wide range of backgrounds. From doctors like Luke to fishermen, tax collectors, and even prostitutes, it is clear that Jesus attracted a microcosm of his society. We are to be one with each other in the same way that we are one with Christ. Our very identity as Christ-followers should also be evident in how we love all people. By being content in our static, cookie-cutter congregation, we are not only excluding people but allowing the church to become homogenous, which deprives our church of a multiracial view as we practice ministry in our neighborhoods.”

Student # 2 stated, “There are a couple of things that really struck me in this class about the problem of the lack of diversity in our churches. Here are some Biblical references for why the church should be multi-ethnic. The Great Commission is a good reference point to start for this issue. Matthew 28:19 ‘Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.’ ‘Disciples of all nations’ is a powerful statement. Mark DeYmaz puts it eloquently in his book *Building a Healthy Multi-Ethnic Church: Mandate, Commitments and Practices of a Diverse Congregation*. He says this: ‘Yes, from the Father to the Son, to the eleven men in the room with him that night, to and through the countless hands, and untold saints throughout the centuries, the message and the mission of the Gospel has come down to you and me.’”

The researcher was pleased with his students’ responses and their grasp of the biblical mandate to be intentional in their outreach to all people in their neighborhoods.

Because of their new learning, he feels that no longer will they be apathetic about the God-given command to take the good news to every creature.

Session IV, January 12, 2012

Like the previous sessions, this session began by having students get into their groups. They read the chapters “Embrace Dependence,” “Take Intentional Steps,” and “Empower Diverse Leadership” from their textbook *Building a Healthy Multi-Ethnic Church*.

The researcher discussed the importance of the idea that taking on any huge task for the Lord must be done by faith. The students were challenged always to remember that they serve an omnipotent, omnipresent, and omniscient God. “God will provide,” according to Philippians 4:19. It was impressed upon the students that many times in their lives they might miss this profound statement. They were told that it means that nothing is too difficult for God. The professor led a great discussion about how the students should depend on God for their main resource and not on their degrees, business plans, or human creativity for God’s work.

The researcher encouraged the students to understand that the daunting task to start and maintain a multicultural and multiethnic church can be done successfully only by faith. Students were told not to avoid planning but to pray over their plans and strategies to plant or transition to a multiethnic church. It is not a blind faith adventure. Students were urged to prepare by reading the Bible and best practices resources that teach that the church is a place for all people to serve in the ministry. They were informed that the church should be a reflection of their neighborhood and helped to understand how to make this happen.

Some students shared examples in their lives when they believed God helped them to accomplish their faith goals. Indeed, George Mueller said it well:

God's plan is: there shall be none of self and all of Christ. The very people who are doing most for God in saving souls, in mission work, in the care of orphans, are those who are working on short supplies of strength, of money, of talents, of advantages, and are kept in a position of living by faith and taking from God, day by day, both physical and spiritual supplies. This is the way God succeeds and gains conquests over His own people, and over the unbelief of those who look on His providences.<sup>2</sup>

Secondly, the researcher emphasized the need to take intentional steps. He quoted Henry Wadsworth Longfellow's words: "If you would hit the mark, you must aim a little above it; every arrow that flies feels the attraction of earth." The professor then led a discussion as to understanding this quote in light of planting a multicultural church.

The phrase found on the Great Seal of the United States is originally from "Moretum," a poem often attributed to Virgil, according to author Mark Deymaz:

Moretum is a type of salad; the poem contains description of the ingredients being ground in a pestle which includes the Latin phrase, *color est e pluribus unus*, which means, "the color is, from many, one." This refers to the combining of the different colored ingredients . . . into one harmonious mixture.<sup>3</sup>

According to DeYmaz this process to create a harmonious mixture from different-colored ingredients requires intention; likewise, a multi-ethnic church does not just happen. Planters and reformers alike must first identify and then take intentional steps to turn their vision into reality.

The researcher discussed the above principles with the students and talked about the importance of having a diverse leadership. He asked the students how a church can be

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<sup>2</sup><http://www.unveiling.org/Articles/conquests.html/> (accessed March 8, 2012).

<sup>3</sup>Mark DeYmaz, *Building a Healthy Multi-Ethnic Church* (San Francisco: Jossey-Bass, 2007).

diverse if the leaders are able to lead only monoracial groups. Having a diverse leadership shows a commitment to the cause and also gives insights on how to reach people of diverse backgrounds.

The researcher then discussed in depth the church at Antioch (Acts 11:19-25, 13:1). He used this church as a model for recruiting a diverse leadership within a local church setting.

#### Session V, January 13, 2012

During this session, the students reassembled in their groups. They read and discussed the following chapters in DeYmaz's book: "Developing Cross-Cultural Relationships," "Pursuing Cross-Cultural Competence," and "Blending as a Family: Overcoming the Personal Obstacles." Each group selected a spokesperson to speak to the group at large about the significant concepts they learned and how they were going to apply them when they had the opportunity in a church or campus setting.

The researcher shared a segment of an article that he had written recently for one of the Christian journals: "Curing the Racial Divide." (See Appendix I.)

### **Data Collection Procedures**

Procedures used in collecting data for this project utilized pre- and post-self-assessment surveys, focus group discussions, interviews, reflection documents, and classroom observations.

#### Ethnos Self-Assessment

*Ethnos* is the biblical Greek word for nations or ethnic groups. The fifteen questions in this self-assessment tool can give an individual a quick, general sense of how

knowledgeable and experienced he or she is in the area of biblical ethnos relations.”<sup>4</sup> (See Appendix J.)

### Ethnos Relations Quiz

This twenty-question instrument was a highly relevant tool for the students to evaluate their level of understanding of ethnic relationships as taught by the Bible. Many of them were astonished at their lack of knowledge concerning racial, cultural, and ethnic teachings in the Scriptures. It was appreciated knowledge that they deemed very necessary for their ability to serve a multi-racial church. (See Appendix K.)

### Online Organizational Assessment

This assessment tool and summary report was immensely beneficial in helping ascertain the sentiments of the university from students, staff, and faculty. Also, the data results will help design the Spring 2013 signature course for this project by providing insight as to areas in which the university growth development must take place in order to become a diversity friendly campus. (See Appendix L.)

Dr. Michael Emerson stated that this online organizational assessment tool provides a quick and effective way for leaders to get an accurate idea of how well their organization is doing at promoting ethnic diversity and healthy, biblical ethnic relations.

The tool’s developers state the following as its strengths:

Broad input: It allows everyone in the organization to share their perspective rather than just a select group of leaders or members.

Quick & accessible: The survey requires only 10 minutes for each person to fill out. Anyone with Internet access can take the survey.

Key questions: Our design team has worked with expert Dr. Michael Emerson (see below) to carefully select the 44 questions on the survey.

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<sup>4</sup><http://thenewculture.org/misc/assess/> (accessed March 10, 2012).

Comprehensive: Questions address relational, systemic, motivational, and theological issues within an organization.

Easy to interpret results: We display the results in a variety of ways that make it easier for leaders to interpret. We graphically display the results by various groups (members, leaders, majority, minority, etc.).

Immediately available results: All calculations are done on our web server so the moment someone submits a new survey response their answers are included in the summary report.

Customizable: If you prefer, we can make changes to the questions and the groupings (members, leaders, majority, minority, etc.).<sup>5</sup>

#### Analysis Discussion of Organization Assessment

Professors at the researcher's university were shown the results of the researcher's work. They were asked to give their opinions on the tool used and the results obtained.

The following responses were elicited.

#### **Professional Associate and Faculty Member's Response:**

"Overall, I'm heartened by the findings, though I'm afraid that the students who might've answered more negatively simply didn't answer the survey at all.

"One thing that seems to stand out is the reluctance of majority students to see the need for structural change or distinctive treatment for minorities. The notion that people can operate in a 'color blind' fashion seems to be at work, and that may be something that we need to address.

"There also seems some uncertainty/ambivalence/reluctance about the biblical message of diversity. I am impressed by our need to deliberately and repeatedly make that case to our students. Not just in February--probably in September!

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<sup>5</sup><http://thenewculture.org/learn/assess/> (accessed March 10, 2012).

“Now, one other caution: I spent just a little time looking at the results, and it's late. My perceptions aren't the best right now.”

**Professional Associate and Faculty Member's Response:**

“Are 114 responses enough to draw conclusions about the views of the student body as a whole? As it is a voluntary survey, respondents may have self-selected from those who are passionate about the issue one way or the other. The majority may be apathetic about the whole issue, so much so that they didn't participate.

“It looks to me like the minority freshmen are more dissatisfied with diversity at Cincinnati Christian University than the minority sophomores. Conversely, majority freshmen are more satisfied with the diversity initiatives while the majority sophomores are more resistant to them. All students seem to think Cincinnati Christian University faculty and staff are emphasizing diversity. Taken together, this might suggest that Cincinnati Christian University is making noticeable diversity efforts that, by the sophomore year, are creating more satisfaction for minorities and arousing some resistance or fatigue on this issue from some majority students.

“It would be good to consider the number of respondents in each category, though. What if there were only a couple of sophomore minority respondents and they are highly assimilated individuals who are not very sensitive to this issue? This would throw the results off.

“Re: comments at bottom of survey, I continue to be astounded by students who think we offer a bunch of scholarships to poor blacks and none to middle class whites. Why don't we put up a giant bulletin board with photos of every student who gets a scholarship at Cincinnati Christian University and put this myth to rest once and for all?



**Faculty Member's Response:**

“The sample groups are small, for sure, and that likely invalidates any of the subsequent observations I make. Even so, it was interesting to view the minority freshmen and the majority sophomores effectively respond along classic divisive lines. If you only assessed the majority sophomores, everything is fantastic; if you only assessed the minority sophomores, then everything is bad.

“Minority sophomores seem to have a different (more negative) experience than minority juniors. That makes me wonder what role maturity and time plays (at the end of the year a junior has had 50% more time with the school than a sophomore). That is, if you're an urban black youth and you acquire negative assumptions about mainstream society, does it take a while for those assumptions to subside in the face of an actually different experience than expected, and is that evidenced by the disparity in the minority responses?

“In addition to the minority disparity between freshmen and sophomore, majority groups also have a similar disparity, although not as great, and I think it is notable that they trend in the same direction as the minority groups. The overall picture seems to be that the longer students are at Cincinnati Christian University, perception that diversity is a problem eases. If that's a function of acculturation, then that's a good sign for the sort of transformational process education is supposed to enable and also a good thing for the future success of minorities as they enter the mainstream of United States society.

“From the comments at the end, the most negative come from an athlete. I think athletes are a special case, socially speaking, at Cincinnati Christian University since

past, scandalous methods of recruiting have tainted perceptions of athletes in general, and it will take time for that to change. However, Jon noted that recent athlete Grade Point Averages have achieved effective parity with the rest of the student body, and that to me indicates a removal of what was most onerous to students who had a problem with athletes (the suspicion that they were only here to play sports).

“Regarding comments about Spanish and Greek, I find that interesting as well since we must not be doing a good job of explaining to students why Greek/Hebrew is important (they must be referring to a language tools course since no one ‘has’ to take Greek or Hebrew). Further, offering other languages has been something we’ve discussed off and on for a while, and maybe that would be an easy win for some diversity concerns. However, if I were a student looking for a second language, I’d want to know Chinese (which also speaks to what I think diversity means).”

#### 1,000-Word Student Essay Reflection

As stated previously, in lieu of a final exam, the students had to write an essay entitled “Building a Healthy Multi-Ethnic Church: What I Learned about the Problem and How I Plan to Apply It.” The length was approximately 1,000 words. The students were told not to follow a strict formal style for this essay. It was graded as 25 percent of their final grade. (See Appendix M.)

#### Student Focus Group Questionnaire

The questions in this focus group were carefully chosen. They were open-ended questions. The beginning questions helped the students to think at a deeper level regarding the value of offering a class on leading a multicultural and multiracial church. The researcher did not pressure the group to reach consensus. Instead, emphasis was

placed on understanding the feelings, comments, and thought processes of students as they wrote their responses to the questions.<sup>6</sup>

The researcher has prepared a condensed transcript of the focus group four-question survey taken on January 12, 2012, typed by a paid friend who was not a member of the class. The transcript has been edited for clarity. For the purpose of this research, pseudonyms were used to preserve anonymity. (See Appendix N.)

### **Research Questions**

The follow questions were used to analyze the data collected: In what way does the first year of life on campus influence the attitudes of the student about the overall campus diversity? Is there a disconnect between the students' answers about their own attitudes and their perceptions about others? Are the students describing their own attitudes accurately, or are there results that show that student attitudes are somewhat different than they are described? Is the university doing enough to promote diversity on campus? What do the students see as the most important areas in which to improve campus diversity? Which groups on campus favor structural changes in terms of taking specific steps to boost minority representation on campus?

### **Narrative**

The results of the attitudinal surveys had a lot to say about the current state of intercultural relationships on campus. Using a Likert-type analysis to break down the

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<sup>6</sup>Richard A. Krueger & Mary Anne Casey, *Focus Groups: A Practical Guide for Applied Research* (Thousand Oaks, CA: Sage Publications, 2000).

various degrees of agreement (and disagreement) with the attitudinal statements, the researcher developed this narrative to describe the current state of diversity at CCU.

All of the members of this learning community who took the survey (the freshmen, sophomores, faculty, and staff) agree that diversity efforts that focus on relationships are important. Indeed, all of the sophomores who were members of an ethnic minority answered with the strongest level of disagreement. However, some of the answers that follow this question show that there might be some degree of uncertainty beneath that unanimity.

Consider, for example, the next two questions. Instead of indicating personal support, the next two ask about the participants' perceptions of others. The response scores on whether members of the ethnic majority and minority, respectively, support those same sorts of diversity efforts. The faculty seems to think so (7.94, 6.76), but all of the other groups' scores plummet into the 5's and low 6's. This indicates a lack of trust in others, both in terms of their racial attitudes and willingness to engage in activities on diversity. There may be several reasons for this discrepancy: one of them is the fact that the respondents in attitudinal surveys will often give skewed answers that make themselves appear to fit the desired answers in the survey, whether or not those desired answers actually match the respondents' real views. Also, this dip shows a lack of faith, not just in the other ethnic group but also in fellow members of their own ethnic group, in the area of making the campus a more richly diverse place. The attitudes creep slowly back upward when the question is asked about whether or not the faculty and staff support diversity efforts, but again, the results are not nearly as high as the question about the personal level of support. Clearly, there appears to be a disconnect between what the

respondents to this survey feel (or at least claim to feel) and what they see happening on their campus.

As might be expected, in the areas of structural changes to the university, personal support overwhelms the perceived support that students, faculty, and staff see on their campus, especially for the minority students. When it comes to such changes as admission practices, awarding scholarships, hiring protocols, and other similar issues, everyone on campus (except majority sophomores) supports this practice with scores above 6.5. Majority freshmen support this at a 6.69, but support drops to 5.96 for sophomores. Again, the minority sophomores rang in with a perfect 10.0. It makes sense that the minority students would be more in favor of this than the majority students because it directly affects their academic future.

Again, though, the next two questions are instructive. The minority students, faculty, and staff appear to be correct in their belief that majority students are, at best, neutral on these structural changes. What is interesting is that the numbers among the majority students are not higher when it comes to their attitudes about the minority students' attitudes in this area. It makes sense that minority students would be supportive of these structural changes, so an area of further research in this vein could be highly instructive.

Of the structural questions, though, the most interesting has to do with personal preferences about the ethnic diversity of the faculty and staff. The faculty and staff both indicated that they would like to see that diversity grow (7.82 and 7.00, respectively). It would be very instructive to see a breakdown of those responses by majority/minority status. The fact that more majority freshmen than majority sophomores wanted to see this

sort of change says something about the spirit of cooperation on the campus. Because this is one of several questions that shows the majority attitude toward diversity souring a bit between the freshman and sophomore years, there could be some tension between the majority and minority culture members that causes the members of the majority to feel less positive about diversity measures.

Perhaps the best example of this change between the freshman and sophomore years for majority culture students has to do with the attitude about a sense of having ethnic diversity shoved “down one's throat.” Between the freshman and sophomore years, the agreement with the feeling of being tired of this sensation rose by almost a full point. According to the study, the “ideal” answer was for students to disagree because diversity is such an important issue for so many people. However, the minority students also registered almost a point increase between freshman and sophomore years for the same question. Despite the fact that the New Testament resonates with messages about the importance of harmony among all peoples under the umbrella of the gospel, it is instructive that students of both groups have their feelings change on about the same level between their first and second years.

It is this shift that may explain some of the other answers that were given in this attitudinal survey. Both freshmen and sophomores in the majority group disagreed sharply with the idea that it is unfair to provide special treatment for people who happen to be members of an ethnic minority (1.92, 2.57 respectively). These levels fall far below the responses from the minority students for the same question (4.71, 4.50 respectively). This sharp level of disagreement from the majority students is suspicious, particularly given the idea that diversity is a concept that is too readily rammed down the throats of

students on campus. Rather, it seems that the majority students may be giving an answer to that question that reflects what they think will be expected of them to say. Compare this strong reaction, say, with the tepid majority student attitude in response to the statement indicating a wish for more opportunities to learn about ethnic relations from a biblical perspective. If the majority student respondents are that committed to special treatment about minorities, why were the levels of agreement with that interest only 5.49 and 5.48? Minority students showed a higher level of agreement with the statement (8.43, 6.50 respectively). However, this dip again suggests that weariness with the topic of diversity that was addressed previously. Whether this weariness comes from an over saturation with the topic by the faculty or from a sense that no amount of education will bring about change remains to be seen.

One possible answer to that question comes from the statement “Students in the ethnic minority feel welcomed and accepted on our campus.” While minority freshmen only give this a 4.86 response, the minority sophomores give it a 6.00. This increase of more than a point could suggest that things turn out to be better at school than the incoming freshmen had thought; it could also indicate that students on campus receive a good deal of education in ethnic diversity, so the campus becomes a more pleasant place between the first and second years. There is a similar increase among minority students when it comes to their perceptions about opportunities to express themselves on campus (5.29, 6.50 respectively). The fact that the campus appears to offer concrete opportunities for self-expression is a positive sign. What is not a positive sign, though, is the responses to the statement “Students in the ethnic minority are forced to do things the way the ethnic majority prefers for them to be done” (4.71, 6.75 respectively). Clearly, there have

been clashes between majority and minority students during the first year on campus. This happens at any college, as students come from a variety of socioeconomic, cultural, and ethnic contexts and then have to interact with one another successfully. However, there is a clear sense that, during their first year, the current minority sophomores had a negative experience with regard to the majority students' opinions about their way of life or about their way of handling things. Further research would be warranted here for this university, simply on the basis of this huge jump. Given that the minority freshmen and sophomores both expressed a strong wish (7.14, 8.00) for less discussion of ethnicity from the faculty, one wonders what the ideal solution would be. (See Appendix O.) Clearly, some focus groups and more subjective assessments are needed.

### Summary Report

There were a total of only 114 responses. Only freshmen and sophomores were included in the groupings, no upperclassmen. This is a small sampling of campus with limited groupings. In the future, it would be good to do another assessment on campus with the groupings of majority/minority freshmen, sophomores, juniors, seniors, faculty, and administration.

### Questions 1, 2, 3

Majority sophomores seem more negative/opposed/critical of diversity efforts than majority freshmen. On other campuses, students tend to become more negative/opposed/critical of diversity efforts the longer they are on campus. Upperclassmen may be opposed to diversity efforts because they have not been given good, biblical reasons why they are important. They are being asked to make sacrifices



and accommodations, but they are not sure why. Opportunities for biblical training and guided dialogue should be explored.

**Question 5**

A large percentage of all groups (especially majority) think it is unfair to give special treatment to ethnic minority groups. This may be part of the root of upperclassmen being opposed to diversity efforts. It is essential to develop a biblical understanding of the Insider/Outsider Principle as described in *The Art of Inclusion*.

**Questions 8, 9, 12, 16, 23**

Many minority freshmen feel as if they do not belong on campus, wish there were more opportunities for learning about biblical ethnic relations, feel they are given especially bad treatment due to their ethnicity, etc. Campus leaders need to look for opportunities to listen to the needs of these students and their recommendations for changing the atmosphere on campus.

**Questions 20, 27**

It is concerning to see that minority sophomores generally agree with this statement. Opportunities should be sought to listen to their experiences on campus and why they feel that way.

**Question 24**

It is good to see that minority freshmen and sophomores feel they are given opportunities to express themselves and help to shape the campus. This needs to continue, and school leaders need to continue to look for ways to give minority students a greater voice and ownership.

## **CHAPTER SIX**

### **REFLECTIONS, SUMMARY, AND CONCLUSIONS**

The Gospels preserve three records of the commission for the church. All command Christians to build an intentionally diverse church (Matthew 28:18-19, Mark 16:15-16 and Luke 24:46-49). The word translated *nations* in Matthew and Luke is the Greek word *ethnos*, from which is derived the word *ethnic*. *Ethnos* means a tribe, especially a foreign (non-Jewish) one, and, usually, by implication, pagan.

Traditions are wonderful. They help build strong relationships, and they bring joy and comfort. However, some customs are harmful and must not be part of the lives of Christians. As transformed people, Christians cannot be conformed to the world or follow after the tradition of humankind (Rom. 12:2, Col. 2:8). Is it only unenlightened people, deliberately blinded, who pursue such ways? The truth is that although some are unwittingly unaware or oblivious, other Christians are caught up in a very destructive form of conforming to the habits of the world. The author is gravely concerned about one such activity: segregation in the body of Christ. The church is one body, and Jesus requires that Christians behave as such and show love toward one another. Segregation exists, and it cannot be blamed on just one ethnic group, as it is observed among Caucasians, African-Americans, Koreans, Latinos, Native Americans, and Jewish believers.

Do Christians aim for godliness? God is no respecter of persons, and those who are His are commanded to be like Him (Acts 10:34-35, Eph. 6:9, Jas. 2:1-9). In the body of Christ, there is neither Black nor White (Gal. 3:28). Yes, the verse says neither Jew nor Greek, but certainly if Paul were teaching on this subject today, he would discuss the bigotry of this time.

God's children should be united. Christians are all together in "heavenly places" with Jesus (Eph. 1:20, 2:6). Will there be separate rooms in these heavenly places? Jesus taught His disciples to pray that the will of God be done on earth as it is in heaven (Luke 11:2). In heaven, will the Black Christians sit on the left side of Christ and the White on the right? If not, then separation should not happen on earth. Unfortunately, what is occurring is not simply that Black and White brethren are sitting on opposite sides of the building; they are not even sitting in the same edifice. Yes, at one time, Jews and Gentiles were segregated, but when that was the case, Gentiles were not in a relationship with God. That is not the situation today. Christ abolished this enmity that existed between people and brought all together as one (Eph. 2:13-22).

Since this wrongful separation is prevalent among Christians, what should be done about it? Shall things continue as they are, or should action be taken immediately to cease such injurious behavior? A change must be made quickly. God calls for immediate repentance when error is discovered. If someone in the church is a murderer, fornicator, gossip, or covetous individual, that person must repent immediately and begin making amends. Certainly, it is not enough for a person to say he or she will eventually stop. Why should the sins of separatism and respect of persons be any different? Does God view these offenses differently? Absolutely not! By allowing such transgressions to go

unchallenged or even participating in them, Christians do not serve God but rather themselves by either expressing the prejudice in their own hearts or revealing their fear of being “put out of the synagogue” for having the boldness to speak out against evil (John 12:42).

The researcher recently served on a diversity focus group. This group offered several recommendations with the conviction that attaining greater ethnic diversity among faculty, staff, and student body is not simply desirable but essential if the university is to achieve its mission: “to teach men and women to live by biblical principles and to equip and empower them with skills, insight, and vision to lead the church and impact society for Christ.” The Restoration Movement has historically sought to unite the body of Christ by removing man-made divisions, to restore the church to the New Testament model, and to proclaim the message globally through energetic missionary outreach. Seeking to diversify this campus is recognition that divisions in the church along racial lines are the result of human sin, pride, and tradition rather than the will of Christ, who expressed a clear desire for unity among His followers. Despite the vast ethnic and cultural gap between Jews and Gentiles in the primitive church, Paul and others expended enormous time and effort to keep multiethnic congregations united as one body, a task they saw as having deep theological significance. The Great Commission has historically been understood to mean the gospel should be proclaimed to all people groups, whether overseas or within one’s own country. Scripture indicates that heaven itself will be a multiethnic place, with people from every tribe, nation, and language praising God together. These facts indicate that serious efforts to achieve ethnic

diversity within the community are squarely in line with Restoration Movement principles and New Testament theology.

By creating an ethnically diverse campus, Cincinnati Christian University will graduate students with firsthand experience in cross-cultural ministry, communication, and problem solving. The campus will serve as a model of a functioning multiethnic Christian community: a model that many of the church leaders trained here will attempt to emulate in the churches. For those students not called to cross-cultural ministry, the experience of living in such an environment will develop attitudes of grace, respect, and acceptance that will serve them well in ministry even within their own ethnic group. Finally, a truly multiethnic campus will graduate a larger pool of ethnic minority ministry candidates, able to take the message of New Testament Christianity not only into the movement's own churches but also into denominational congregations, urban communities, and overseas mission fields.

Cincinnati Christian University is in an ideal position to provide leadership within the brotherhood on this question. Very few universities in the Restoration Movement have the advantage of this university's location in an urban environment with an enormous potential pool of minority students. The history and prestige of the institution within the Movement and its connections with Standard Publishing also place it in a unique position to influence opinion within the churches and their leadership. Given that several of the prominent African-American ministers in the city are graduates of this institution, it already has significant connections with minority communities that other institutions lack. In light of the widely recognized racial tensions in Cincinnati, the fact that the college would address diversity issues and seek to model constructive solutions

should be seen as a given. In short, this institution has been blessed with a truly unique opportunity to lead the brotherhood by example in a direction that is positive for the spiritual maturity, public witness, and growth of churches in a multiethnic society.

Diversifying the Cincinnati Christian University community will undoubtedly create disruptions as adjustments are made to meet the needs of other ethnic groups. Faculty, staff, students, and alumni may need preparation and training to appreciate the value of diversity and to develop necessary skills to communicate and resolve problems arising from cultural differences. Ethnic diversity will undoubtedly bring with it greater political and theological diversity in the student body as well, creating more grounds for conflict than would be found in a more homogeneous campus community. The current community standards of behavior may face stronger challenges, leading to difficult choices for the administration. Greater diversity in worship experiences and the discussion of different social and theological perspectives will lead some students to question elements of traditional Restoration Movement thinking. Undoubtedly, some supporters will misunderstand these diversity efforts and may consider withdrawing moral and financial support from the institution.

None of these challenges should be taken lightly. Prayer, time, money, personnel, and a sustained vision and commitment from the administration will be required to achieve the goal of a truly multiethnic campus. In fact, so great are the challenges that the researcher must freely admit that actually reaching the goal will occur only years in the future. However, these challenges are the same ones faced when a church or other institution makes necessary changes in order to fulfill its mission in a new and changing social context. What better training could students receive and what better example could

the university model for the churches than to show them how a leading Christian institution works through the problems associated with change of this magnitude: the same type of change churches must make in order to remain vital and relevant in a multiethnic society? It is the researcher's hope that the policy suggestions he makes will help Cincinnati Christian University begin to take a position of leadership in this area.

### **Problem Statement**

Cincinnati Christian University's challenge is to create a functioning multicultural, multiracial, and multiethnic Christian community on campus that will serve as a model for students to emulate in their ministries. The expertise the college develops in working through racial reconciliation issues will also serve as a valuable resource to churches as they seek to minister across racial barriers.

### **Hypothesis**

The researcher's objective was to teach a course, *Leading a Multiracial Church*, that trains and equips students with necessary and essential skills for 21<sup>st</sup> century ministry and church leadership. In an era in which America is becoming increasingly multicultural and urban, the membership of Restoration Movement churches remains overwhelmingly Caucasian and rural/suburban. Many congregations recognize the need to reach a more diverse audience but lack Caucasian leaders trained in cross-cultural ministry or ethnic minority ministry candidates with a Restoration theological perspective. A latent demand for such candidates already exists in some of the more dynamic urban churches and new church plants, a demand that is likely to become more pronounced as minority and

immigrant groups continue to move into middle-class suburban neighborhoods. In order to become a truly multicultural, multiethnic, and multiracial campus, Cincinnati Christian University must make a paradigm shift from an attitude of benign indifference toward diversity to an attitude that diversity is essential to its mission and, therefore, worth making sacrifices for in order to promote and sustain the university.

The magnitude of change that is required will be too great to be achieved without leadership from the highest levels of the Cincinnati Christian University administration. Many members of the campus community do not yet see the need for increased attention to multiculturalism in this institution. Those who support the idea of diversity in principle may be tempted to back away from the idea as difficulties arise in the implementation of diversity measures and managing conflicts and other issues surface from a more multicultural campus. Supporters are likely to misunderstand the intent of the changes if they are not well explained and defended by the leadership. Minority communities will view these efforts with skepticism and mistrust if the leadership presents no clear indication of true commitment to the goal of ethnic diversity.

### **Conclusions**

By issuing a clear statement of their intent that the institution become ethnically diverse, the president and trustees will lend their authority and moral support to diversity efforts on campus, give legitimacy to the effort in the eyes of both supporters and minority communities, and prepare the whole campus community for a difficult but necessary change in thinking and direction. Cincinnati Christian University is diverse



racially, educationally, and socio-economically because that is its neighborhood. God wants a diverse campus and church on this hill because its community is diverse.

The researcher gained much from preparation and working through the phases of the D.Min. project at United Theological Seminary. The project creating a course on Leading a Multiracial Church was embraced enthusiastically by the President, the Academic Dean, and eleven students in test class at Cincinnati Christian University. This course will be a substitute for one of the following courses: Strategic Youth Ministry, Leadership, Church Growth & Planting, or Problems of the Ministry. As a result of this project, the Dean has approved the course that came out of the author's D.Min. project at United Theological Seminary: *Amazing Grace for Every Race in Higher Education: A Biblical and Practical Prototype for Multicultural and Multiracial Churches*.

This class will be taught in the spring of 2013 with a limited enrollment of twelve students to provide a closer student-to-teacher ratio. The class will be offered on Wednesday nights from 6:00-9:00 P.M. Sixteen weeks will be conducted on Cincinnati Christian University's campus with four guest faculty members giving lectures supporting the class effort to train students to lead multiracial churches, and the final eight weeks will be a field-learning experience with a local multiracial church. The multiracial church will have the students volunteer for one of four ministry areas: youth ministry, adult ministry, worship and arts ministry, or executive leadership ministry. The staff members from All Peoples Church will present orientation lectures to the twelve students during the initial eight weeks on Cincinnati Christian University's campus.

Students will be given a detailed list of responsibilities for the field experience duties. After moving to the field experience site during the second eight weeks of class,

which will be at All Peoples Church in Cincinnati, Ohio, students will present to the professor and to the staff of this multiracial church a weekly debrief session. This will occur at the end of each field experience and will involve a five-minute presentation from each student, sixty minutes altogether, explaining the new concepts the students have learned and describing how the information has changed their perceptions of working with a multicultural/multiracial church.

The grading and accountability process will be based on a designed rubric for class presentations. Each student will be required in the first eight weeks to present to his or her professor and classmates a twenty-minute chapter lecture from *Multicultural Ministry Handbook: Connecting Creatively to a Diverse World*, edited by Dr. David A. Anderson and Margarita R. Cabellon.<sup>1</sup> Students will also discuss learning points from the following chapter materials:

1. The Building Blocks of a Multicultural Ministry (David Anderson)
2. Relational Training for a Multicultural Church (Frank Eastham)
3. Lessons Learned by a White Pastor in a Multicultural Church (Dave Michener)
4. Pastoral Care and Education (Dan Taylor)
5. Creative Arts and Multicultural Ministry (Rich Becker)
6. Multicultural Worship (Nikki Lerner)
7. Multicultural Prayer Ministry (K. C. Whang)

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<sup>1</sup>[http://www.amazon.com/Multicultural-Ministry-Handbook-Connecting-Bridgeleader/dp/0830838449/ref=sr\\_1\\_1?ie=UTF8&qid=1341176985&sr=8-1&keywords=Multicultural+Handbook+Multicultural+Ministry+Handbook+Connecting+Creatively+to+a+Diverse+World%2C](http://www.amazon.com/Multicultural-Ministry-Handbook-Connecting-Bridgeleader/dp/0830838449/ref=sr_1_1?ie=UTF8&qid=1341176985&sr=8-1&keywords=Multicultural+Handbook+Multicultural+Ministry+Handbook+Connecting+Creatively+to+a+Diverse+World%2C) (accessed July 1, 2012).

8. Multicultural Children's Ministry (Karen Eastham)

9. Multicultural Student Ministry (Jared Sorber)

10. Community Outreach (Dave Michener)

11. Going Further (Margarita Cabellon)<sup>2</sup>

Students will do a weekly summary of learning assignment that will be used to measure their growth, knowledge, and attitude changes using the following questions:

- What new insights about yourself have you gained during today's class or field experience? Share at least five to seven sentences.
- What new perceptions about your church or Cincinnati Christian University have you gained during today's class or field experience? Share at least five to seven sentences.
- What new information have you gained during today's class or field experience that will be important to your ministry work? Share at least five to seven sentences.

Another conclusion of the researcher's D.Min. project was a proposal for Cincinnati Christian University to host a two-day Campus Leadership Forum for the faculty, staff, and student leadership and several of the affiliated universities whose accreditation agency is the Association for Biblical Higher Education. This will occur sometime in the near future to promote sustainable progress in the era of becoming more culturally competent.

The Campus Leadership Forum will include the following session topics:

- Session 1: How should we respond to objections that focusing on diversity and ethnic relations is not biblical?
- Session 2: What are five general challenges to creating a multiethnic campus?

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<sup>2</sup>Ibid.

- Session 3: What are some top leadership principles to follow on your journey of change?
- Session 4: How should we respond to the objection that giving special treatment to ethnic minorities is not biblical?
- Session 5: What does research show regarding diversity in Christian higher education?
- Session 6: How can we measure success in the area of diversity on our campus?
- Session 7: How can we integrate diversity strategic planning into our existing planning methods?
- Q&A with training facilitators.

Finally, the Academic Dean and the researcher came to the conclusion and suggested that the university offer in the College of Adult Learning the following course: Leading a Multiracial Church. This aspect of the university reaches a more mature adult constituency with ages ranging from twenty-five to seventy years old, a group that is returning to college to complete a degree.

Higher institutions of learning have a long way to go in leading faculty, staff, and students to become more committed to transferring their philosophy of ministry from the homogeneous principle model to being more intentional in their efforts to become a multiracial/multicultural campus or church. Through this project, the researcher has become even more convinced of the necessity of this endeavor. Either growth and change will occur to meet the requirements of diverse groups, or Cincinnati Christian University and Restoration Movement churches will be left behind.

## **APPENDIX A**

### **PMN 358 LEADING A MULTIRACIAL CHURCH**

**PMN 358 LEADING A MULTIRACIAL CHURCH (3 CREDIT HOURS)**  
**Cincinnati Christian University, Spring Semester 2013, and W, 6:30.-9:10 p.m.**

*This course is capped at 12 students. Students in this course will partner (as a group) weekly with a multiracial church. This course can substitute for: Strategic Youth Ministry, Leadership, Church Growth & Planting or Problems of the Ministry.*

Dr. John Edmerson, Associate Professor                      Office: (513) 244-8112  
 Office: Presidents Hall, 2nd floor, NE wing, End office Home: (859) 384-8631  
 Email: [john.edmerson@ccuniversity.edu](mailto:john.edmerson@ccuniversity.edu) Mobile:                      (859) 802-8153  
 Fax: (513) 244-8123

Office: Presidents Hall, 2nd floor, NE wing, End office

**CCU MISSION**

The mission of Cincinnati Christian University is to teach men and women to live by biblical principles and to equip and empower them with character, skills, insight, and vision to lead the church and to affect society for Christ.

**Description:**

A focused study of the biblical foundations and best practices in the church's ministry to people of diverse cultural backgrounds. Emphasis will be given to equipping students to lead members of their own culture to build bridges to members of other cultures in the church.

**Class Objectives:**

- Construct a personal paradigm for holistic ministry rooted in a biblically sound theology of unity in diversity.
- Analyze and apply the biblical principles of demonstrating fairness to all within a healthy, unified community that effectively manages typical cross-cultural situations in an urban and/or intercultural context.
- Appraise a variety of strategies for using practical and biblical skills to manage and resolve habitus differences.
- Demonstrate the skills acquired in learning the importance of diversity that would be required for leading a multiracial congregation.
- Differentiate the eight typical cross-cultural mindsets for the purpose of helping students understand the congregations they will serve.

**Textbook for 2013 Spring Course:**

Woo, Rodney M.. *The Color of Church*. Nashville: B & H Pub. Group, 2009.

Assignments

Reading & Video Viewing Assignments: 3% each, 72% total grade (due weekly, Jan. 23-April 17, 6:00 pm)

- As this is a discussion-based course, it is essential that students come to class each week having completed the reading and video viewing assignment and prepared to discuss it intelligently.
- Twelve end of the chapter writing assignments will be given during the semester, requiring students to summarize and reflect briefly upon the weekly reading. These assignments will serve as notes in class to help the student be prepared to contribute and will be taken up at the end of class.
- Twelve video viewing summary of learning writing assignments requiring students to summarize and reflect briefly upon the most interesting and informative points of personal interest from the my notes and ask the expert sections.
- Assignments should be typed, double-spaced, printed and brought to class. In case of printer problems, email the work.
- Students who are absent may email their work to me by 6:00 pm on the due date. Work emailed after this time will be subject to late penalties.

**E-LEARNING SESSION 1:** Video Viewing Assignments: 3% each (due weekly, Jan. 23-April 17, 6:00 pm)

Our sessions are designed to be gone through individually and then, discussed during class time.

The Art of Inclusion with Dr. David Anderson

"This session helps student trainees see how the insider/outsider dynamic affects a variety of situations in a local congregation. It presents a framework for practicing "the Art of Inclusion" with the ethnic minorities and other groups in an organization that may be easily overlooked. It helps Christians understand how they can apply the biblical principles of showing favor to outsiders (1 Corinthians 12) and avoiding giving favoritism to insiders (James 2) in a way that promotes a healthy, unified community."

*Each student should go through the session on their own because their experience will be*

*different based on how they navigate through the scenario, which videos they watch, etc. They will learn even more if they can discuss what they've learned with others after they are finished.*

Here is the recommended schedule for our small class that will go through a session together by investing about one hour each week:

- ▲ **January 23:** Each individual in the group goes through Section A on their own and they discuss what they learned in Section A when they meet for class.
  - ▲ **January 30:** Each individual in the group goes through Section B on their own and they discuss what they learned in Section B when they meet for class.
  - ▲ **February 6:** Each individual in the group goes through Section C on their own and they discuss what they learned in Section C when they meet for class.
  - ▲ **February 13:** They discuss how to apply Sections A, B, and C in their life and ministry
- The My Notes and Training Points documents included at the beginning and end of each section WILL provide excellent material for OUR CLASS discussions and summary of learning papers.*

**E-LEARNING SESSION 2:** Video viewing Assignments: 3% each (due weekly, Jan. 23-April 17, 6:00 pm)

#### Harmonizing Cultures with Dr. Michael Emerson

"Why is it so difficult for people of different ethnicities to share in Christian community (churches, universities, small groups, youth groups, etc.) together? One of the primary reasons is our different cultural preferences. Dr. Emerson explains that each person has a deeply seated habitus or "all-encompassing set of preferred tastes, smells, feelings, emotions, and ways of doing things". Habitus differences often cause a great deal of tension in multi-ethnic congregations as members struggle with how to answer questions like: How should we worship?, Train our children?, Conduct our church life?, Minister in the community? Each person's habitus leads them to a different conclusion. This session provides a biblical and practical framework for understanding and working through habitus differences. Special emphasis is placed on Acts 15—a good example of how the early church leadership prayerfully worked through their habitus differences with the leading of the Holy Spirit."

- **February 20:** Each individual in the group goes through Section A on their own and they discuss what they learned in Section A when they meet for class.
  - ▲ **February 27:** Each individual in the group goes through Section B on their own and they discuss what they learned in Section B when they meet for class.
  - ▲ **March 13:** Each individual in the group goes through Section C on their own and they discuss what they learned in Section C when they meet for class.
  - ▲ **March 20:** They discuss how to apply Sections A, B, and C in their life and ministry
- The My Notes and Training Points documents included at the beginning and end of each section WILL provide excellent material for OUR CLASS discussions and summary of learning papers.*

**E-LEARNING SESSION 3:** Video viewing Assignments: 3% each (due weekly, Jan. 23-April 17, 6:00 pm)



### Crossing Cultures with Dr. Brenda Salter-McNeil

"As America continues to become more ethnically-diverse, it is very likely that people of other ethnicities will move into your community. How should you try to connect with these new neighbors? Should you try to treat them just like you do people of your own ethnic group? Try to blend in with their cultural group? Try to be "color blind" to their cultural differences? This session explores these types of questions and helps trainees to understand the pros and cons of eight typical, cross-cultural mindsets. It emphasizes Jesus' interaction with the Samaritan woman in John 4 as a model of how we should interact with people of other ethnicities."

- **March 27:** Each individual in the group goes through Section A on their own and they discuss what they learned in Section A when they meet for class.
- **April 3:** Each individual in the group goes through Section B on their own and they discuss what they learned in Section B when they meet for class.
- **April 10:** Each individual in the group goes through Section C on their own and they discuss what they learned in Section C when they meet for class.
- **April 17:** They discuss how to apply Sections A, B, and C in their life and ministry.

*The My Notes and Training Points documents included at the beginning and end of each section WILL provide excellent material for OUR CLASS discussions and summary of learning papers.*

### Hermeneutical Community (20%) (dates to be assigned)

- A 'hermeneutical community' is a group of people who work together to understand and apply the Bible in their context. A knowledgeable facilitator shepherds the group and supplies additional information as necessary without controlling the discussion. This method of theological formation places in the hands of local Christians the tools to become a "self-theologizing" church, an important element in overcoming dependency, addressing the local ministry context effectively, and remaining both flexible and biblically grounded as culture changes.
- We will simulate this method by giving each student the opportunity to facilitate a class discussion on a topic relevant to the course based on their individual backgrounds, interests, and questions.

**AGENDA**

<b>Date</b>	<b>Topics</b>	<b>Assignments Due</b>	<b>Comments</b>
January 23	Introductions Dr. David Faust Lecture Pastor Chris Beard Lecture E-Learning Discussion	Attend or participate in two Sunday Worship Services at Peoples Church in lieu of Final Exam.	
January 30	Peoples Church Staff Student Presentation Professor Edmerson Lecture E-learning Discussion	Answer and respond to end of the chapter questions for your textbook: <i>The Color of the Church</i> by Rodney M. Woo <i>This assignment is due at the beginning of each class. Minimum of seven sentences each.</i> <i>Present and lead one assigned chapter discussion from The Color of Church</i>	
February 6	Peoples Church Staff Student Presentation Dr. Jon Weatherly Lecture E-learning Discussion	Answer and respond to end of the chapter discussion questions from your textbook: <i>The Color of the Church</i> by Rodney M. Woo <i>This assignment is due at the beginning of each class</i> <i>Minimum of seven sentences each.</i> <i>Present and lead one assigned chapter discussion from The Color of Church.</i>	
February 13	Peoples Church Staff Professor Edmerson Lecture Student Presentation E-learning Discussion	Answer and respond to end of the chapter discussion questions from your textbook: <i>The Color of the Church</i> by Rodney M. Woo <i>This assignment is due at the beginning of each class</i> <i>Minimum of seven sentences each.</i> <i>Present and lead one twenty minute assigned chapter discussion from The Color of Church.</i>	
February 20	Peoples Church Staff Dr. Jamie Smith Lecture Student Presentation E-Learning Discussion	Answer and respond to end of the chapter discussion questions from your textbook: <i>The Color of the Church</i> by Rodney M. Woo <i>This assignment is due at the beginning of each class</i> <i>Minimum of seven sentences each.</i>	

		<i>Present and lead one twenty minute assigned chapter discussion from The Color of Church.</i>	
February 27	Peoples Church Staff Professor Edmerson Lecture Student Presentation E-Learning Discussion	Answer and respond to end of the chapter discussion questions from your textbook: <i>The Color of the Church</i> by Rodney M. Woo <i>This assignment is due at the beginning of each class</i> <i>Minimum of seven sentences each.</i> <i>Present and lead one twenty minute assigned chapter discussion from The Color of Church.</i>	
March 13	Peoples Church Staff Professor Dan Dyke Student Presentation E-Learning Discussion	Answer and respond to end of the chapter discussion questions from your textbook: <i>The Color of the Church</i> by Rodney M. Woo <i>This assignment is due at the beginning of each class</i> <i>Minimum of seven sentences each.</i> <i>Present and lead one twenty minute assigned chapter discussion from The Color of Church.</i>	
March 20	Peoples Church Staff Professor Edmerson Lecture Student Presentation E-Learning Discussion	Answer and respond to end of the chapter discussion questions from your textbook: <i>The Color of the Church</i> by Rodney M. Woo <i>This assignment is due at the beginning of each class</i> <i>Minimum of seven sentences each.</i> <i>Present and lead one twenty minute assigned chapter discussion from The Color of Church.</i>	
March 27	Field Service at Peoples Church Begins with debriefing sessions At the conclusion of the evening	Answer and respond to end of the chapter discussion questions from your textbook: <i>The Color of the Church</i> by Rodney M. Woo <i>This assignment is due at the beginning of each class</i> <i>Minimum of seven sentences each.</i> <i>Present and lead one twenty minute assigned chapter discussion from The Color of Church.</i>	
April 3	Field Service at Peoples Church with debriefing	Answer and respond to end of the chapter discussion questions from your textbook: <i>The Color of the Church</i> by	

	<p>sessions At the conclusion of the evening</p>	<p>Rodney M. Woo <i>This assignment is due at the beginning of each class</i> <i>Minimum of seven sentences each.</i> <i>Present and lead one twenty minute assigned chapter discussion from The Color of Church</i></p>	
April 10	<p>Field Service at Peoples Church with five minute debriefing sessions At the conclusion of the evening</p>	<p>Answer and respond to end of the chapter discussion questions from your textbook:<i>The Color of the Church</i> by Rodney M. Woo <i>This assignment is due at the beginning of each class</i> <i>Minimum of seven sentences each.</i> <i>Present and lead one twenty minute assigned chapter discussion from Color of Church</i></p>	
April 17	<p>Field Service at Peoples Church with debriefing sessions At the conclusion of the evening</p>	<p>Answer and respond to end of the chapter discussion questions from your textbook:<i>The Color of the Church</i> by Rodney M. Woo <i>This assignment is due at the beginning of each class</i> <i>Minimum of seven sentences each.</i> <i>Present and lead one twenty minute assigned chapter discussion from Color of Church</i></p>	
April 24	<p>Field Service at Peoples Church with debriefing sessions At the conclusion of each evening.</p>	<p>Answer and respond to end of the chapter discussion questions from your textbook:<i>The Color of the Church</i> by Rodney M. Woo <i>This assignment is due at the beginning of each class</i> <i>Minimum of seven sentences each.</i> <i>Present and lead one twenty minute assigned chapter discussion from Color of Church</i></p>	
May 1	<p>Field Service at Peoples Church with debriefing sessions At the conclusion of the evening</p>	<p>Answer and respond to end of the chapter discussion questions from your textbook:<i>The Color of the Church</i> by Rodney M. Woo <i>This assignment is due at the beginning of each class</i> <i>Minimum of seven sentences each.</i> <i>Present and lead one twenty minute assigned chapter discussion from Color</i></p>	

		<i>of Church</i>	
May 8	Field Service at Peoples Church with debriefing sessions At the conclusion of the evening	Answer and respond to end of the chapter discussion questions from your textbook: <i>The Color of the Church</i> by Rodney M. Woo <i>This assignment is due at the beginning of each class</i> <i>Minimum of seven sentences each.</i> <i>Present and lead one twenty minute assigned chapter discussion from Color of Church</i>	
May 15	Field Service at Peoples Church with debriefing sessions At the conclusion of the evening		

**This class follows the standard CCU grade scale:**

**Grades**

A 95-100   A-92-94   B+ 89-91   B 86-88   B-83-85  
C+80-82   C 77-79   C-74-76   D+71-73   D 65-70   F 64

**Attendance**

Every student in the class is an important part of the "hermeneutical community" we will form during the semester. Think of yourself as a co-instructor and the professor as a co-learner. All of your fellow students--including the professor--will learn less if we do not have a chance to develop our relationship with you and hear your perspective each week. Some of the material may be challenging. In a particular class session some students may begin to make a real paradigm shift in their thinking on a given issue. Missing a week might leave you feeling lost and confused when you return. If you can't avoid missing, then keep in mind that the limit is two absences; on the third I give significant extra work; on the fourth you will be dropped from the roll and denied reinstatement. Students who are late more than two times to class will also receive an extra written assignment.

ADA Compliance: Students who require academic accommodations due to any documented physical, psychological or learning disability should request assistance from the Academic Support Director within the first two weeks of class. The Academic Support Office is located in the Lower Level of the Worship and Ministry Building (room 153). You may also contact the office by phone (244-8420). No accommodation will be made without written notification from the Academic Support office.

Disclaimer: The professor reserves the right to adjust this syllabus as needed including assignments, grading scales, attendance policies, due dates, or other features of the course.

# PMN 358

Student's name: \_\_\_\_\_

## LEADING A MULTIRACIAL CHURCH

Mailbox number: \_\_\_\_\_

### Rubric for Leading a Multiracial Church Presentation

These are the standards used to grade your assignment. A copy of this rubric will be returned with your assignment, marked to indicate the reasons for your grade.

- ☐ Paper received by deadline, no penalty. Grade: \_\_\_\_\_
- ☐ Paper received 1 day late. Grade: \_\_\_\_\_ - 25 points = \_\_\_\_\_
- ☐ Paper received 2 days late. Grade: \_\_\_\_\_ - 50 points = \_\_\_\_\_
- ☐ Paper received 3 days late. Grade: \_\_\_\_\_ - 75 points = \_\_\_\_\_
- ☐ Paper received 4 or more days late: Grade: \_\_\_\_0\_\_

	Excellent (25 pts)	Average (20 pts)	Below Average (15 pts)	Unsatisfactory (0 pts)
Notes	Notes meet the page requirement, are well organized and show careful preparation.	Notes fall a little below the page requirement or need a little more organization or preparation.	Notes fall significantly below the page requirement or need significantly more preparation.	No notes were submitted for the assignment.
Presentation length	Presentation productively fills the allotted time	Presentation is a little long or short.	Presentation is significantly too long or too short.	No presentation was completed.
Presentation contents	Presentation covers the important points of the chapter in a clear and interesting way.	Presentation covers most of the important points of the chapter in a way that many students can understand.	Presentation misses some key aspects of the chapter and/or leaves students confused.	No presentation was completed
Interactive methods	Presentation skillfully incorporates one or two interactive learning methods in a way that enhances students' understanding of the topic.	Presentation incorporates at least one interactive learning method that is somewhat helpful in helping students understand the material.	Presentation incorporates at least one interactive learning method but it was not particularly useful in enhancing student learning.	Presentation does not include an interactive learning method.



# PMN 358

## LEADING A MULTIRACIAL CHURCH

Student's name: \_\_\_\_\_

Mailbox number: \_\_\_\_\_

### Rubric for Field Experience Paper

These are the standards used to grade your assignment. A copy of this rubric will be returned with your assignment, marked to indicate the reasons for your grade.

- ☐ Paper received by deadline, no penalty. Grade: \_\_\_\_\_
- ☐ Paper received 1 day late. Grade: \_\_\_\_\_ - 25 points = \_\_\_\_\_
- ☐ Paper received 2 days late. Grade: \_\_\_\_\_ - 50 points = \_\_\_\_\_
- ☐ Paper received 3 days late. Grade: \_\_\_\_\_ - 75 points = \_\_\_\_\_
- ☐ Paper received 4 or more days late. Grade: \_\_\_\_0\_\_

	Excellent (20 pts)	Average (15 pts)	Below Average (10 pts)	Unsatisfactory (0 pts)
Technical issues	Paper meets page requirement, is properly formatted, has minimal spelling and grammar issues.	Paper falls slightly below page requirement and/or has some minor issues with formatting, spelling, or grammar.	Paper falls significantly below page requirement and/or has significant issues with formatting spelling or grammar.	Paper is too far below page limit or has too many formatting, spelling or grammar issues to merit credit.
Personal theology	The theology analyzes one or two biblical themes relevant to mission with depth and sophistication.	The theology is adequately explained with some biblical support, but not in great depth.	The theology is not explained clearly or well supported biblically.	The paper does not include a personal theology of mission.
Holistic ministry	The paper thoughtfully reflects on the roles of various types of ministries with relation to student's theology.	The paper reflects somewhat on the roles of various types of ministries with relation to student's theology.	The paper includes only brief and cursory mention of how various types of ministries relate to student's theology.	The paper does not reflect on how various types of ministries relate to student's theology.
Ministry strategy	The ministry strategy flows clearly from the theology and seems appropriate to the ministry context.	The ministry strategy is somewhat connected with the theology and is somewhat appropriate for the context.	The ministry strategy is unconnected with the student's stated theology or incongruent with the ministry context.	The paper does not include a ministry strategy.
Indigenous leadership	A plan for raising up indigenous leadership is clearly described and seems workable.	A plan for raising up indigenous leadership is described but may need additional work.	A plan for raising up indigenous leadership is poorly described and need substantial a additional work.	No plan for raising up indigenous leadership is described.

# PMN 358

## LEADING A MULTIRACIAL CHURCH

Student's name: \_\_\_\_\_

Mailbox number: \_\_\_\_\_

### Rubric for Hermeneutical Community Project

These are the standards used to grade your assignment. A copy of this rubric will be returned with your assignment, marked to indicate the reasons for your grade.

- ☐ Paper received by deadline, no penalty. Grade: \_\_\_\_\_
- ☐ Paper received 1 day late. Grade: \_\_\_\_\_ - 25 points = \_\_\_\_\_
- ☐ Paper received 2 days late. Grade: \_\_\_\_\_ - 50 points = \_\_\_\_\_
- ☐ Paper received 3 days late. Grade: \_\_\_\_\_ - 75 points = \_\_\_\_\_
- ☐ Paper received 4 or more days late. Grade: \_\_0\_\_

	Excellent (25 pts)	Average (20 pts)	Below Average (15 pts)	Unsatisfactory (0 pts)
Notes	Notes include all topics required by the syllabus and meet the page requirement.	Notes include all topics required by the syllabus but fall somewhat below the page requirement.	Notes are missing one or more topics required by the syllabus or fall significantly below the page requirement.	No notes were submitted.
Preparation	Notes indicate a relevant and interesting choice of topic, intriguing questions, selection of appropriate Scriptures and careful reflection on the biblical implications of the topic.	Notes indicate a choice of topic that has some relevance to missions and evangelism. Questions, Scriptures, and reflection are adequate but not particularly deep or original.	Notes indicate a choice of topic that has relatively little relevance to missions and evangelism. Questions, Scriptures, and reflection seem somewhat careless or superficial.	No notes were submitted.
Group facilitation	Facilitator keeps group members interested and involved and keeps the discussion moving toward resolution without dominating the group.	Facilitator is mostly able to keep students engaged and the topic generally moving in a purposeful direction.	Facilitator allows the discussion to stagnate or turn into a lecture rather than a genuine group discussion.	Student does not complete the group facilitation portion of the project.
Biblical focus	Facilitator keeps the discussion biblically focused, helping students reflect theologically and reach some consensus.	Facilitator keeps the discussion generally biblically focused. Theological reflection is present but may not go very deep.	Facilitator allows the discussion to remain at the level of culture and opinion without drawing it adequately back to Scripture.	Student does not complete the group facilitation portion of the project.



**APPENDIX B**

**ETHOS RELATIONS SELF-ASSESSMENT**

/9/12

Results

**Ethnos Self-Assessment**

<b>Date / Time</b>	<b>Date / Time</b>	<b>Student Score</b>	<b>Passing Score</b>	<b>Result</b>
January 8, 2012 8:27 pm	51	0	Passed	

## Results

**Ethnos Self-Assessment**

<b>Date / Time</b>	<b>Student Score</b>	<b>Passing Score</b>	<b>Result</b>
January 12, 2012 2:51 pm	58	0	Passed

# ETHNOS Relations Self-Assessment

Ethnos (eth'-nos) is the biblical Greek word for nations or ethnic groups. The purpose of this tool is to help you get a quick, general sense of how knowledgeable and experienced you are in the area of biblical *ethnos* relations. To find your total score simply add up the numbers next to your answer on each question. Maximum score is 45 points. Discuss your results with a friend or small group!

**1. If someone asked, "What did Jesus teach and model in the area of ethnos relations?" I could...**

*For Example: Matthew 24, 28; Luke 10, 17; John 4, 10, 13, 17; etc.*

- 0. not give them an answer
- 1. say a few things but not much
- 2. give a pretty thorough answer
- 3. give a very thorough answer with Scripture references

**2. How much do you know about the other ethnic groups in your area?**

*For Example: communication, customs, history, cultural barriers, etc.*

- 0. Almost nothing
- 1. Very little
- 2. A lot
- 3. I could teach a class on it

**3. If someone asked, "What does it mean to remain in Christ and see the fruit of the Holy Spirit in your life?" I could...**

*For Example: John 3, 15; Gal 5; etc.*

- 0. not give them an answer
- 1. say a few things but not much
- 2. give a pretty thorough answer
- 3. give a very thorough answer with Scripture references

**4. How often would you say you are remaining in Christ and seeing the fruit of the Holy Spirit in your life?**

- 0. Never
- 1. Couple of times a month
- 2. Couple of times a week
- 3. Daily

**5. How much do you know about relating to a person of another ethnicity?**

*For Example: healthy mindsets, understanding cultural preferences, cross-cultural communication, conflict resolution, etc.*

- 0. Almost nothing
- 1. Very little
- 2. A lot
- 3. I could teach a class on it

**6. How often do you have significant interactions with people of other ethnicities?**

*For Example: extended conversation, do an activity together, work together, etc.*

- 0. Never
- 1. Couple of times a month
- 2. Couple of times a week
- 3. Daily

**7. If someone asked, "Can you explain some of the systemic or institutional barriers to ethnos relations?" I could...**

*For Example: racism, prejudice, lack of power sharing, stereotypes, etc.*

- 0. not give them an answer
- 1. say a few things but not much
- 2. give a pretty thorough answer
- 3. give a very thorough answer with examples

**8. I have spent a total of \_\_\_\_\_ trying to confront systemic or institutional barriers to ethnos relations.**

*For Example: confronting prejudice, pursuing healthy power sharing, eliminating favoritism/bias, etc.*

- 0. 0 hours
- 1. 1-9 hours
- 2. 10-20 hours
- 3. 20+ hours

**9. How many times have you shared a meal in the home of a person of another ethnicity?**

- 0. Never
- 1. 1-5 times
- 2. 5-20 times
- 3. 20+ times

**10. If someone asked, "What did the apostles teach and model in the area of ethnos relations?" I could...**

*For Example: Acts 2, 4, 6, 8, 13, 15; James 2, 3; 1 Peter 2; 1 John 1; Revelation 7; etc.*

- 0. not give them an answer
- 1. say a few things but not much
- 2. give a pretty thorough answer
- 3. give a very thorough answer with Scripture references

**11. How often do you share something that is significant or valuable to you with a person of another ethnicity?**

*For Example: successes/failures, possessions, questions, doubts, joys, etc.*

- 0. Never
- 1. Couple of times a month
- 2. Couple of times a week
- 3. Daily

**12. If someone asked, "How can our ministry become more ethnically diverse?" I could...**

*For Example: challenges, integration models, shared leadership, accommodating cultural differences, etc.*

- 0. not give them an answer
- 1. say a few things but not much
- 2. give a pretty thorough answer
- 3. give a very thorough answer

**13. I have spent a total of \_\_\_\_\_ participating in a multi-ethnic church or small group.**

*Consider "multi-ethnic" as a group where 20% or more of the individuals do not share your ethnicity.*

- 0. 0 hours
- 1. 1-20 hours
- 2. 21-40 hours
- 3. 40+ hours

**14. If someone asked, "What did Paul teach and model in the area of ethnos relations?" I could...**

*For Example: Rom 12, 16; 1 Cor 1, 12, 13; Gal 2; Eph 2, 4; Phil 2; Col 3; etc.*

- 0. not give them an answer
- 1. say a few things but not much
- 2. give a pretty thorough answer
- 3. give a very thorough answer with Scripture references

**15. The last time I went out of my cultural comfort zone to follow Christ's instruction to "love one another" (John 13:34) was...**

- 0. Never
- 1. Within the last year
- 2. Within the last month
- 3. Within the last week

**APPENDIX C**  
**ETHOS RELATIONS QUIZ**

/9/12

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## Ethnos Relations Quiz

*Your score says you did very poorly -*

Date / Time	Student Score	Passing Score	Result
January 8, 2012 8:07 pm	35 / 100	0	Passed

#	Question	Correct Answer	Student Answer	Result	Points Awarded
1	Check all of the biblical events below that can teach us about God's heart for ethnos relations:	God's promise to Abraham, Giving of the Mosaic Law, Jonah's mission to Nineveh, Jesus' life and teachings, Day of Pentecost, Growth of the early church, Sending of Paul and Barnabas	God's promise to Abraham, Giving of the Mosaic Law, Jonah's mission to Nineveh, Jesus' life and teachings, Day of Pentecost, Growth of the early church, Sending of Paul and Barnabas	Correct	10
2	What did Jesus say would show the world that God loves them?	Our unity	Our unity	Correct	10
3	Who said: "If someone says, 'I love God,' but hates a Christian brother or sister, that person is a liar; for if we don't love people we can see, how can we love God, whom we cannot see?"	John	Jesus	Incorrect	0
4	Which of the following issues divided people of different ethnos in the Bible. (check all)	Historical, Sociological, Political, Theological, Cultural	Historical, Sociological, Political, Theological, Cultural	Correct	10
5	Check the three words below that are found most frequently in the Bible: (New American Standard Bible)	Justice or righteousness, Love, Nation(s)	Pray or prayer, Love, Nation(s)	Incorrect	0
	The biblical concept of "nations" is closest to				

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/9/12

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6	our present day concept of:	Ethnic groups	Ethnic groups	Correct	10
7	The Bible teaches that we should be colorblind.	False	False	Correct	10
8	In what order did Luke point out the following ethnos being welcomed into the church in Acts? (place them in order)	Jews & converts to Judaism,Samaritans,Ethiopian, Romans,Greeks	Jews & converts to Judaism,Samaritans,Greeks, Romans,Ethiopian	Incorrect	0
9	Who said: "How wonderful and pleasant it is when brothers live together in harmony!"	David	Paul	Incorrect	0
10	Jesus said, "I command you to..." (drag and drop the correct phrase)	Love one another	Go and make disciples	Incorrect	0
11	Who said: "But the wisdom from above is first of all pure. It is also peace loving, gentle at all times, and willing to yield to others. It is full of mercy and good deeds. It shows no favoritism and is always sincere."	James	Paul	Incorrect	0
12	In the Old Testament, God repeatedly commanded the Israelites to treat _____ with justice and kindness. (check all)	Orphans,Foreigners living among them,Widows	Foreigners living among them	Incorrect	0
13	In order to avoid causing a brother to stumble, Paul said he was willing to... (drag and drop the correct phrase)	Never eat meat again	Deny his rights	Incorrect	0

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14	What type of model does the Bible present for ethnos integration?	None of the above	Melting Pot (A+B+C=E)	Incorrect	0
15	Which of these describe Jewish and Samaritan relations during Christ's life? (check all)	Distrust and fear, Anger, hatred, violence, Avoidance	Distrust and fear	Incorrect	0
16	Jesus _____ Samaritans. (check all)	stayed in the home of, shared God's love with, talked positively about, healed	shared God's love with, talked positively about, healed	Incorrect	0
17	The Bible describes ethnos related conflicts in the early church around: (check all)	Distribution of food, Theological disagreements, Proper eating etiquette, Discrimination	Political disagreements, Distribution of food, Theological disagreements, Proper eating etiquette, Worship music styles, Discrimination	Incorrect	0
18	We should talk about healthy ethnos relations because: (check all)	Jesus did, It's a central theme in Scripture, It effects our witness for Christ	Of increasing diversity in the U.S., Jesus did, It's a central theme in Scripture, It effects our witness for Christ	Incorrect	0
19	The New Testament authors most often referred to their fellow Christians as... (drag and drop the correct answer)	Brothers and sisters	Brothers and sisters	Correct	10
20	The most essential thing for living out biblical ethnos relations in our Christian communities is... (drag and drop the correct answer)	Jesus living in and through us	Jesus living in and through us	Correct	10



## Results

## Ethnos Relations Quiz

Date / Time	Student Score	Passing Score	Result
January 12, 2012 2:48 pm	50	0	Passed

#	Question	Correct Answer	Student Answer	Result	Points Awarded
1	Check all of the biblical events below that can teach us about God's heart for ethnos relations:	God's promise to Abraham,Giving of the Mosaic Law ,Jonah's mission to Nineveh,Jesus' life and teachings,Day of Pentecost,Growth of the early church,Sending of Paul and Barnabas	God's promise to Abraham,Giving of the Mosaic Law ,Jonah's mission to Nineveh,Jesus' life and teachings,Day of Pentecost,Growth of the early church,Sending of Paul and Barnabas	Correct	10
2	What did Jesus say would show the world that God loves them?	Our unity	Our unity	Correct	10
3	Who said: "If someone says, 'I love God,' but hates a Christian brother or sister, that person is a liar; for if we don't love people we can see, how can we love God, whom we cannot see?"	John	Jesus	Incorrect	0
4	Which of the following issues divided people of different ethnos in the Bible. (check all)	Historical,Sociological,Political,Theological,Cultural	Historical,Sociological,Political,Theological,Cultural	Correct	10
5	Check the three words below that are found most frequently in the Bible: (New American Standard Bible)	Justice or righteousness,Love,Nation(s)	Grace ,Forgive or forgiveness,Faith,Pray or prayer,Peace or peacemakers ,Justice or righteousness,Love,Nation(s)	Incorrect	0
6	The biblical concept of "nations" is closest to our present day concept of:	Ethnic groups	Ethnic groups	Correct	10
	The Bible				

## Results

7	teaches that we should be colorblind.	False	False	Correct	10
8	In what order did Luke point out the following ethnos being welcomed into the church in Acts? (place them in order)	Jews & converts to Judaism,Samaritans,Ethiopian,Romans,Greeks	Jews & converts to Judaism,Samaritans,Greeks,Ethiopian,Romans	Incorrect	0
9	Who said: "How wonderful and pleasant it is when brothers live together in harmony!"	David	David	Correct	10
10	Jesus said, "I command you to..." (drag and drop the correct phrase)	Love one another	Be united	Incorrect	0
11	Who said: "But the wisdom from above is first of all pure. It is also peace loving, gentle at all times, and willing to yield to others. It is full of mercy and good deeds. It shows no favoritism and is always sincere."	James	James	Correct	10
12	In the Old Testament, God repeatedly commanded the Israelites to treat _____ with justice and kindness. (check all)	Orphans,Foreigners living among them,Widows	Philistines,Orphans,Elders,Foreigners living among them,Widows	Incorrect	0
13	In order to avoid causing a brother to stumble, Paul said he was willing to...	Never eat meat again	Deny his rights	Incorrect	0

## Results

	and drop the correct phrase)				
14	What type of model does the Bible present for ethnos integration?	None of the above	None of the above	Correct	10
15	Which of these describe Jewish and Samaritan relations during Christ's life? (check all)	Distrust and fear, Anger, hatred, violence, Avoidance	Distrust and fear, Anger, hatred, violence, Avoidance	Correct	10
16	Jesus Samaritans. (check all)	stayed in the home of, shared God's love with, talked positively about, healed	learned the language of the, stayed in the home of, shared God's love with, talked positively about, healed	incorrect	0
17	The Bible describes ethnos related conflicts in the early church around: (check all)	Distribution of food, Theological disagreements, Proper eating etiquette, Discrimination	Political disagreements, Distribution of food, Theological disagreements, Proper eating etiquette, Worship music styles, Discrimination	Incorrect	0
18	We should talk about healthy ethnos relations because: (check all)	Jesus did, It's a central theme in Scripture, It effects our witness for Christ	Of increasing diversity in the U.S., Jesus did, It's a central theme in Scripture, It effects our witness for Christ	Incorrect	0
19	The New Testament authors most often referred to their fellow Christians as... (drag and drop the correct answer)	Brothers and sisters	Brothers and sisters	Correct	10
20	The most essential thing for living out biblical ethnos relations in our Christian communities is... (drag and drop the correct answer)	Jesus living in and through us	Willingness to make sacrifices	Incorrect	0

/9/12

0 (859×579)

Ryan Lehnkuhl 293

### Ethnos Self-Assessment

## Ethnos Self-Assessment

Your Score: 64.44% (29 points)

### Result:



Thank you for taking this quiz!  
We hope you found it helpful.

To print your results, click the 'Print Results' button.

Print Results

Finish

*Highest score so far!*

### Ethnos Relations Quiz

Date / Time	Student Score	Passing Score	Result
January 9, 2012 12:51 pm	95	0	Passed

#	Question	Correct Answer	Student Answer	Result	Points Awarded
1	Check all of the biblical events below that can teach us about God's heart for ethnos relations:	God's promise to Abraham, Giving of the Mosaic Law ,Jonah's mission to Nineveh, Jesus' life and teachings, Day of Pentecost, Growth of the early church, Sending of Paul and Barnabas	God's promise to Abraham, Giving of the Mosaic Law ,Jonah's mission to Nineveh, Jesus' life and teachings, Day of Pentecost, Growth of the early church, Sending of Paul and Barnabas	Correct	10
2	What did Jesus say would show the world that God loves them?	Our unity	Our unity	Correct	10
3	Who said: "If someone says, 'I love God,' but hates a Christian brother or sister, that person is a liar; for if we don't love people we can see, how can we love God,	John	John	Correct	10

	whom we cannot see?"				
4	Which of the following issues divided people of different ethnos in the Bible. (check all)	Historical, Sociological, Political, Theological, Cultural	Historical, Sociological, Political, Theological, Cultural	Correct	10
5	Check the three words below that are found most frequently in the Bible: (New American Standard Bible)	Justice or righteousness, Love, Nation(s)	Justice or righteousness, Love, Nation(s)	Correct	10
6	The biblical concept of "nations" is closest to our present day concept of:	Ethnic groups	Ethnic groups	Correct	10
7	The Bible teaches that we should be colorblind.	False	False	Correct	10
8	In what	Jews & converts to	Jews & converts to	Correct	10

	order did Luke point out the following ethnos being welcomed into the church in Acts? (place them in order)	Judaism, Samaritans, Ethiopian, Romans, Greeks	Judaism, Samaritans, Ethiopian, Romans, Greeks	ct	
9	Who said: "How wonderful and pleasant it is when brothers live together in harmony!"	David	David	Correct	10
10	Jesus said, "I commanded you to..." (drag and drop the correct phrase)	Love one another	Love one another	Correct	10
11	Who said: "But the wisdom from above is first of all pure. It is also peace loving, gentle at all times, and willing to	James	James	Correct	10

	yield to others. It is full of mercy and good deeds. It shows no favoritism and is always sincere."				
1 2	In the Old Testament, God repeatedly commanded the Israelites to treat _____ with justice and kindness . (check all)	Orphans,Foreigners living among them,Widows	Orphans,Foreigners living among them,Widows	Correct	10
1 3	In order to avoid causing a brother to stumble, Paul said he was willing to... (drag and drop the correct phrase)	Never eat meat again	Never eat meat again	Correct	10
1 4	What type of model does the Bible present for ethnos	None of the above	None of the above	Correct	10



	integrati on?				
1 5	Which of these describe Jewish and Samaritan relations during Christ's life? (check all)	Distrust and fear, Anger, hatred, violence, Avoidance	Distrust and fear, Anger, hatred, violence, Avoidance	Correct	10
1 6	Jesus Samaritans. (check all)	stayed in the home of, shared God's love with, talked positively about, healed	stayed in the home of, shared God's love with, talked positively about	Incorrect	0
1 7	The Bible describes ethnos related conflicts in the early church around: (check all)	Distribution of food, Theological disagreements, Proper eating etiquette, Discrimination	Distribution of food, Theological disagreements, Proper eating etiquette, Discrimination	Correct	10
1 8	We should talk about healthy ethnos relations because: (check all)	Jesus did, It's a central theme in Scripture, It effects our witness for Christ	Jesus did, It's a central theme in Scripture, It effects our witness for Christ	Correct	10
1 9	The New Testament authors most often referred to their fellow Christian	Brothers and sisters	Brothers and sisters	Correct	10

	s as... (drag and drop the correct answer)				
20	The most essential thing for living out biblical ethnos relations in our Christian communi- ties is... (drag and drop the correct answer)	Jesus living in and through us	Jesus living in and through us	Corre- ct	10

Results

Page 1 of 1

**Ethnos Self-Assessment**

<b>Date / Time</b>	<b>Student Score</b>	<b>Passing Score</b>	<b>Result</b>
January 12, 2012 9:54 am	84	0	Passed

Results

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## Ethnos Relations Quiz

Date / Time	Student Score	Passing Score	Result
January 12, 2012 10:03 am	100	0	Passed

#	Question	Correct Answer	Student Answer	Result	Points Awarded
1	Check all of the biblical events below that can teach us about God's heart for ethnos relations:	God's promise to Abraham, Giving of the Mosaic Law, Jonah's mission to Nineveh, Jesus' life and teachings, Day of Pentecost, Growth of the early church, Sending of Paul and Barnabas	God's promise to Abraham, Giving of the Mosaic Law, Jonah's mission to Nineveh, Jesus' life and teachings, Day of Pentecost, Growth of the early church, Sending of Paul and Barnabas	Correct	10
2	What did Jesus say would show the world that God loves them?	Our unity	Our unity	Correct	10
3	Who said: "If someone says, 'I love God,' but hates a Christian brother or sister, that person is a liar; for if we don't love people we can see, how can we love God, whom we cannot see?"	John	John	Correct	10
4	Which of the following issues divided people of different ethnos in the Bible. (check all)	Historical, Sociological, Political, Theological, Cultural	Historical, Sociological, Political, Theological, Cultural	Correct	10
5	Check the three words below that are found most frequently in the Bible: (New American Standard Bible)	Justice or righteousness, Love, Nation(s)	Justice or righteousness, Love, Nation(s)	Correct	10
6	The biblical concept of "nations" is closest to our present day concept of:	Ethnic groups	Ethnic groups	Correct	10
	The Bible teaches that				

## Results

Page 2 of 3

7	we should be colorblind.	False	False	Correct	10
8	In what order did Luke point out the following ethnos being welcomed into the church in Acts? (place them in order)	Jews & converts to Judaism,Samaritans,Ethiopian,Romans,Greeks	Jews & converts to Judaism,Samaritans,Ethiopian,Romans,Greeks	Correct	10
9	Who said: "How wonderful and pleasant it is when brothers live together in harmony!"	David	David	Correct	10
10	Jesus said, "I command you to..." (drag and drop the correct phrase)	Love one another	Love one another	Correct	10
11	Who said: "But the wisdom from above is first of all pure. It is also peace loving, gentle at all times, and willing to yield to others. It is full of mercy and good deeds. It shows no favoritism and is always sincere."	James	James	Correct	10
12	In the Old Testament, God repeatedly commanded the Israelites to treat _____ with justice and kindness. (check all)	Orphans,Foreigners living among them,Widows	Orphans,Foreigners living among them,Widows	Correct	10
13	In order to avoid causing a brother to stumble, Paul said he was willing to... (drag and drop the correct phrase)	Never eat meat again	Never eat meat again	Correct	10
	What type of model does the Bible				

## Results

Page 3 of 3

14	present for ethnos integration?	None of the above	None of the above	Correct	10
15	Which of these describe Jewish and Samaritan relations during Christ's life? (check all)	Distrust and fear, Anger, hatred, violence, Avoidance	Distrust and fear, Anger, hatred, violence, Avoidance	Correct	10
16	Jesus Samaritans. (check all)	stayed in the home of, shared God's love with, talked positively about, healed	stayed in the home of, shared God's love with, talked positively about, healed	Correct	10
17	The Bible describes ethnos related conflicts in the early church around: (check all)	Distribution of food, Theological disagreements, Proper eating etiquette, Discrimination	Distribution of food, Theological disagreements, Proper eating etiquette, Discrimination	Correct	10
18	We should talk about healthy ethnos relations because: (check all)	Jesus did, It's a central theme in Scripture, It effects our witness for Christ	Jesus did, It's a central theme in Scripture, It effects our witness for Christ	Correct	10
19	The New Testament authors most often referred to their fellow Christians as... (drag and drop the correct answer)	Brothers and sisters	Brothers and sisters	Correct	10
20	The most essential thing for living out biblical ethnos relations in our Christian communities is... (drag and drop the correct answer)	Jesus living in and through us	Jesus living in and through us	Correct	10

# ETHNOS RELATIONS QUIZ

*"ethnos" = the biblical Greek word for nations or ethnic groups*

1. Check all of the biblical events below that can teach us about God's heart for *ethnos* relations:

- ☐ God's promise to Abraham
- ☐ Giving of the Mosaic Law
- ☐ Jonah's mission to Nineveh
- ☐ Jesus' life and teachings
- ☐ Day of Pentecost
- ☐ Growth of the early church
- ☐ Sending of Paul and Barnabas

2. What did Jesus say would show the world that God loves them?

- A. Our love for them
- B. Our unity
- C. Our acts of kindness

3. Who said: *If someone says, "I love God," but hates a Christian brother or sister, that person is a liar; for if we don't love people we can see, how can we love God, whom we cannot see?*

- A. Paul
- B. Jesus
- C. John

4. \_\_\_\_\_ issues divided people of different *ethnos* in the Bible. (check all)

- ☐ Historical
- ☐ Sociological
- ☐ Political
- ☐ Theological
- ☐ Cultural

5. Check the three words below that are found most frequently in the Bible: (New American Standard Translation)

- ☐ Grace
- ☐ Forgive or forgiveness
- ☐ Faith
- ☐ Pray or prayer
- ☐ Peace or peacemakers
- ☐ Justice or righteousness
- ☐ Love
- ☐ Nation(s)

6. The biblical concept of "nations" is closest to our present day concept of:

- A. Countries
- B. Racial groups
- C. Cultural groups
- D. Ethnic groups

7. The Bible teaches that we should be colorblind. True or false?

- A. True
- B. False

8. In what order did Luke point out the following *ethnos* being welcomed into the church in Acts?

- \_\_\_ Greeks
- \_\_\_ Jews & converts to Judaism
- \_\_\_ Romans
- \_\_\_ Samaritans
- \_\_\_ Ethiopian

9. Who said: *"How wonderful and pleasant it is when brothers live together in harmony!"*

- A. Isaiah
- B. Paul
- C. Jesus
- D. David

10. Jesus said, "I command you to..."?

- A. Go and make disciples
- B. Love one another
- C. Be united

11. Who said: *"But the wisdom from above is first of all pure. It is also peace loving, gentle at all times, and willing to yield to others. It is full of mercy and good deeds. It shows no favoritism and is always sincere."*

- A. Peter
- B. Paul
- C. James
- D. John

12. In the OT, God repeatedly commanded the Israelites to treat \_\_\_\_\_ with justice and kindness. (check all)

- ☐ Philistines
- ☐ Orphans
- ☐ Elders
- ☐ Foreigners living among them
- ☐ Widows

13. Paul said he was willing to \_\_\_\_\_ to avoid causing a brother to stumble.

- A. Blend in with other cultures
- B. Deny his rights
- C. Never eat meat again
- D. Give up Jewish customs
- E. All of the above

14. What type of model does the Bible present for *ethnos* integration?

- A. Assimilation (A+B+C=A)
- B. Melting Pot (A+B+C=E)
- C. Mosaic (A+B+C=A+B+C)
- D. Beef Stew (A+B+C=AE+BE+CE)
- E. None of the above

15. Check all that describe Jewish and Samaritan relations during Christ's life:

- ☐ Distrust and fear
- ☐ Anger, hatred, violence
- ☐ Avoidance

16. Jesus \_\_\_\_\_ Samaritans. (check all)

- ☐ avoided
- ☐ learned the language of the
- ☐ stayed in the home of
- ☐ talked negatively about
- ☐ shared God's love with
- ☐ talked positively about
- ☐ healed

17. The Bible describes *ethnos* related conflicts in the early church around:

(check all that apply)

- ☐ Political disagreements
- ☐ Distribution of food
- ☐ Theological disagreements
- ☐ Proper eating etiquette
- ☐ Worship music styles
- ☐ Discrimination

18. We should talk about healthy *ethnos* relations because: (check all)

- ☐ Of increasing diversity in the US
- ☐ Jesus did
- ☐ It's politically correct
- ☐ It's a central theme in Scripture
- ☐ It effects our witness for Christ
- ☐ We'll feel guilty if we don't

19. How did the NT authors most often refer to their fellow Christians?

- A. Brothers and sisters
- B. Disciples
- C. Beloved
- D. Saints
- E. Children of God

20. Which one of the following is the most essential for living out biblical *ethnos* relations in our Christian communities:

- A. Cross-cultural understanding
- B. Training by experts
- C. Determination
- D. Knowledge of the Bible
- E. Willingness to make sacrifices
- F. Flexibility
- G. Jesus living in and through us
- H. Teach ability
- I. Knowing that it is God's will

## **APPENDIX D**

### **WHAT DOES THE BIBLE SAY ABOUT ETHNIC RELATIONS?**



# What does the BIBLE Say about ETHNIC Relations?

## INTRODUCTION

Many people are surprised to learn how often the Bible talks about ethnic groups and "ethnic relations" (i.e. how people of different ethnicities should view and treat one another). If we look at the Bible in its original languages we find that the Hebrew word **goy** and the Greek word **ethnos** were used very frequently. These two words are typically translated into English as "nations" or "Gentiles" but their meaning was very close to our modern understanding of "ethnic groups". The following are a few of the many passages that teach us about God's heart for ethnic relations and people of all ethnic groups. Some of the verses contain **goy** or **ethnos** (the words are highlighted) and others teach principles that have direct implications for ethnic relations. All references are in the New International Version (see below).



## Old Testament

**Genesis 22:17-18** I will surely bless you (Abraham) and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies, and through your offspring all nations (**goy**) on earth will be blessed, because you have obeyed me."

**Deuteronomy 10:17-19** For the LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality and accepts no bribes. He defends the cause of the fatherless and the widow, and loves the alien, giving him food and clothing. And you are to love those who are aliens, for you yourselves were aliens in Egypt.

**Deuteronomy 24:17-19** Do not deprive the alien or the fatherless of justice, or take the cloak of the widow as a pledge. Remember that you were slaves in Egypt and the LORD your God redeemed you from there. That is why I command you to do this. When you are harvesting in your field and you overlook a sheaf, do not go back to get it. Leave it for the alien, the fatherless and the widow, so that the LORD your God may bless you in all the work of your hands.

**Isaiah 11:10** In that day the Root of Jesse will stand as a banner for the peoples (**goy**): the nations will rally to him, and his place of rest will be glorious.

**Isaiah 56:7b** Their burnt offerings and sacrifices will be accepted on my altar; for my house will be called a house of prayer for all nations."

**Zechariah 2:10-11** "Shout and be glad, O Daughter of Zion. For I am coming, and I will live among you," declares the LORD. "Many nations (**goy**) will be joined with the LORD in that day and will become my people. I will live among you and you will know that the LORD Almighty has sent me to you.

## New Testament

**Matthew 5:9** Blessed are the peacemakers, for they will be called sons of God.

**Matthew 22:35-40** One of them, an expert in the law, tested him with this question: "Teacher, which is the greatest commandment in the Law?" Jesus replied: "'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments."

**Matthew 28:18-20** Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations (**ethnos**), baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

**Mark 11:17** And as he taught them, he said, "Is it not written: 'My house will be called a house of prayer for all nations (**ethnos**)'? But you have made it 'a den of robbers.'"

**John 4** *Jesus speaks to the Samaritan woman at the well and ...* **4:39-41** Many of the Samaritans from that town believed in him because of the woman's testimony, "He told me everything I ever did." So when the Samaritans came to him, they urged him to stay with them, and he stayed two days. And because of his words many more became believers.

**John 10:14-16** "I am the good shepherd; I know my sheep and my sheep know me-- just as the Father knows me and I know the Father-- and I lay down my life for the sheep. I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.

**John 13:34-35** "A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another."

**John 17:20-23** "My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them may be one, Father, just as you are in me and I am in you. May they also be in us so that the world may believe that you have sent me. I have given them the glory that you gave me, that they may be one as we are one: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and have loved them even as you have loved me."

**Acts 2:1-6** When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them. Now there were staying in Jerusalem God-fearing Jews from every nation (**ethnos**) under heaven. When they heard this sound, a crowd came together in bewilderment, because each one heard them speaking in his own language.

**Acts 2:42-47** They devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer. Everyone was filled with awe, and many wonders and miraculous signs were done by the apostles. All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the temple courts. They broke bread in their homes and ate together with glad and sincere hearts, praising God and enjoying the favor of all the people. And the Lord added to their number daily those who were being saved.

**Acts 6** *The first recorded ethnicity-related conflict in the early church. Grecian widows were being overlooked in the distribution of food. The leaders quickly found a solution and maintain unity. As a result...* **6:7** So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith.

**Acts 8** *Philip followed Jesus' example and ministered among the Samaritans and many believed (v.12). Peter and John welcomed them into the church (v.14-17). Then Philip is led by an angel to share the gospel with an Ethiopian eunuch who is saved. (v.26)*

**Acts 10** *God revealed to Peter that all ethnic groups are to be welcomed. Peter shares the gospel with the Roman Cornelius and his family. 10:34-35* Then Peter began to speak: "I now realize how true it is that God does not show favoritism but accepts men from every nation (**ethnos**) who fear him and do what is right.

**Acts 11:19-21** Now those who had been scattered by the persecution in connection with Stephen traveled as far as Phoenicia, Cyprus and Antioch, telling the message only to Jews. Some of them, however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the good news about the Lord Jesus. The Lord's hand was with them, and a great number of people believed and turned to the Lord.

**Acts 13** *It was an ethnically diverse group of leaders who sent Barnabas and Saul on their first missionary journey. 13:1-3* In the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul. While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." So after they had fasted and prayed, they placed their hands on them and sent them off.

**Acts 15** *A "sharp dispute and debate" (v.2) arises in the early church over whether Gentile converts must follow the Mosaic Law. The Holy Spirit helps the leaders to reach a compromise that allows the ethnic groups to maintain their cultural values and still maintain unity (v.31).*

**1 Corinthians 8** *An ethnicity-related conflict arises among the early Christians in regard to eating meat sacrificed to idols. Paul explains how much he is willing to sacrifice for his fellow Believers. 8:13* Therefore, if what I eat causes my brother to fall into sin, I will never eat meat again, so that I will not cause him to fall.

**1 Corinthians 12:24b-26** But God has combined the members of the body and has given greater honor to the parts that lacked it,

so that there should be no division in the body, but that its parts should have equal concern for each other. If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it.

**1 Corinthians 13:4-7** Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres.

**Galatians 2:11-14** When Peter came to Antioch, I opposed him to his face, because he was clearly in the wrong. Before certain men came from James, he used to eat with the Gentiles (**ethnos**). But when they arrived, he began to draw back and separate himself from the Gentiles (**ethnos**) because he was afraid of those who belonged to the circumcision group. The other Jews joined him in his hypocrisy, so that by their hypocrisy even Barnabas was led astray. When I saw that they were not acting in line with the truth of the gospel, I said to Peter in front of them all, "You are a Jew, yet you live like a Gentile (**ethnos**) and not like a Jew. How is it, then, that you force Gentiles (**ethnos**) to follow Jewish customs?"

**Ephesians 1-3** *One of the Bible's clearest descriptions of the gospel and its implications for our relationships with one another. A few highlights...* **1:7-10** In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace that he lavished on us with all wisdom and understanding. And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, to be put into effect when the times will have reached their fulfillment--to bring all things in heaven and on earth together under one head, even Christ. **2:13-19** But now in Christ Jesus you who once were far away have been brought near through the blood of Christ. For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility. He came and preached peace to you who were far away and peace to those who were near. For through him we both have access to the Father by one Spirit. Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household. **3:4-6** In reading this, then, you will be able to understand my insight into the mystery of Christ, which was not made known to men in other generations as it has now been revealed

by the Spirit to God's holy apostles and prophets. This mystery is that through the gospel the Gentiles (**ethnos**) are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus.

**Philippians 2:1-4** If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and purpose. Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others.

**James 2:1-4** My brothers, as believers in our glorious Lord Jesus Christ, don't show favoritism. Suppose a man comes into your meeting wearing a gold ring and fine clothes, and a poor man in shabby clothes also comes in. If you show special attention to the man wearing fine clothes and say, "Here's a good seat for you," but say to the poor man, "You stand there" or "Sit on the floor by my feet," have you not discriminated among yourselves and become judges with evil thoughts?

**James 3:16-18** For where you have envy and selfish ambition, there you find disorder and every evil practice. But the wisdom that comes from heaven is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere. Peacemakers who sow in peace raise a harvest of righteousness.

**1 Peter 2:9-10** But you are a chosen people, a royal priesthood, a holy nation (**ethnos**), a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy.

**1 John 3:16-18** This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers. If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? Dear children, let us not love with words or tongue but with actions and in truth.

**Revelation 7:9-10** After this I looked and there before me was a great multitude that no one could count, from every nation (**ethnos**), tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice: "Salvation belongs to our God, who sits on the throne, and to the Lamb."

## **APPENDIX E**

### **PMN 335 01: PROBLEMS IN THE MINISTRY**

**PMN 335 01: PROBLEMS IN THE MINISTRY (3 CREDIT HOURS)**  
**Cincinnati Christian University, Early SPRING 2012**

John Edmerson, Associate Professor  
 Office: Presidents Hall, 2nd floor, NE wing, End office  
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Office: (513) 244-8112  
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 Fax: (513) 244-8123

**CCU MISSION**

The mission of Cincinnati Christian University is to teach men and women to live by biblical principles and to equip and empower them with character, skills, insight, and vision to lead the church and to affect society for Christ.

**CCU UNDERGRADUATE BIBLICAL STUDIES COMPETENCIES**

After completing the biblical studies major, the student will be able to:

- understand and communicate the Scriptures accurately, clearly, sensitively, and effectively,
- develop appropriate personal, spiritual, and practical disciplines necessary for effective leadership and administration of the church, and
- exhibit pastoral care in counseling settings, hospital visitations, and crisis situations

**COURSE DESCRIPTION**

A consideration of the various problems encountered by the vocational minister, including but not limited to discussions of conflict resolution, ministerial ethics, family life, depression and burnout.  
 Prerequisite: PMN 220

**RATIONALE**

Cincinnati Bible College exists to prepare vocational and avocational church leaders. Crucial to this objective is the examination of the problems of the professional minister.

**OBJECTIVES**

Students who complete this course successfully will:

- be exposed to the kinds of problems that can be faced in a located church ministry {competencies 1, 2, 3},
- develop the skills necessary to successfully handle these problems {competencies 1, 2, 3}, and
- encourage the attitudes that will prevent depression and discouragement {competencies 1, 2, 3}.

**SCHEDULE**

*Three-hour courses meet for 37.5 hours. One-week intensives adhere to this standard, with some flexibility because testing normally occurs outside of classroom hours. The following is an approximate schedule, subject to change as the class develops.*

Monday, January 09 10:00 a.m.-12:00 p.m.; 1:00-2:30, 2:45-4:15, 4:30-5:30 p.m.

Tuesday, January 10 to Thursday, January 12: 8:00-10:00 a.m.; 10:15 a.m.-12:00 p.m.; 1:00-2:30, 2:45-4:15, 4:30-5:30 p.m.

Friday, January 13: 8:00-10:00 a.m.; 10:15 a.m.-12:00 p.m., 1:00-3:00 p.m.

## LEARNING EXPERIENCES, ASSIGNMENTS AND GRADING FORMULA

### Case Studies

- Depression: The Many Faces of Melancholy - January 9, 2012 (Group #1)
- Sexual Harassment: The Philandering Elder - January 9, 2012 (Group #2)
- Gambling, Pornography, Divorce: Where is the Church? - January 9, 2012 (Group #3)
- Suicide: Is it Unforgivable? - January 10, 2012 (Group #1)
- AIDS: A Question of Who Should Know - January 10, 2012 (Group #2)
- Grief: Conquering the Last Enemy - January 10, 2012 (Group #3)
- Spouse and Child Abuse: Conspiracy of Silence - January 11, 2012 (Group #1)
- Alcohol Abuse: When Change Doesn't Happen - January 11, 2012 (Group #2)
- Adultery: One of Life's Deepest Wounds - January 11, 2012 (Group #3)
- Child Molestation: The Sins of the Fathers - January 12, 2012 (Group #1)

### Chapter Presentations

*Well-Intentioned Dragons* is a book that will not only help preserve your sanity (and maybe your job); it will help you minister more effectively under sadly all-too-common conditions of hostility (*Ministering to Problem People in the Church*.) Due at the beginning of class each day, tell why you agree or disagree in 250 words and suggest possible solutions to the problems of each chapter.

**This assignment is 20% of the final grade**

- Complex Conflicts & Identifying a Dragon - **January 12, 2012 (Group #2)**
- Personal Attacks & The Play for Power - **January 12, 2012 (Group #3)**
- The Best Defense & The Second-Best Defense - **January 13, 2012 (Group #1)**
- When The Dragon May Be Right & When It's Time to Confront - **January 13, 2012 (Group #2)**
- When There's No Resolution - **January 13, 2012 (Group #3)**
- In *Facing Messy Stuff in the Church*, at the end of each case study are questions. The answer to these questions must be typed and submitted the day of the case study discussion. Completely type and answer the questions with some serious thought. Tell why you agree or disagree and suggest possible solutions to the problems.

Your papers should reflect: *Facing Messy Stuff in the Church: How to Use Case Studies* Appendix, page 207.

No late work accepted.

### Case Study Presentations

Each student will be assigned to a group for presentations to be made in class. Students will use magic makers on butcher paper to highlight information, critique, analyze and offer possible solutions for their assigned case study. We will have three or four case studies presented each day. Each presentation must meet a 30-minute time requirement to obtain the maximum points for each group participant.

**This assignment is 20% of the final grade.**

### Building A Healthy Multi-Ethnic Church

Each student will take class time to read and take notes to share what they learned and how they can apply the learning for class discussions for three chapters out of the Building A Healthy Multi-Ethnic Church.

**This assignment is 10% of the final grade.**

### **CROSSING CULTURES Problems In The Church**

Each student must view the YouTube presentation and take two online quizzes and bring their results to class on the first day from the following websites: **This assignment is 5% of the final grade.**

[http://www.youtube.com/watch?v=kaQtAlq7\\_Ag&feature=related](http://www.youtube.com/watch?v=kaQtAlq7_Ag&feature=related)  
<http://thenewculture.org/data/resources/surveys/ethnos-quiz/web/quiz.html>  
<http://thenewculture.org/misc/assess/>

### **Crossing Cultures with Dr. Brenda Salter-McNeil (E-Learning Session)**

"As America continues to become more ethnically-diverse, it is very likely that people of other ethnicities will move into your community. How should you try to connect with these new neighbors? Should you try to treat them just like you do people of your own ethnic group? Try to blend in with their cultural group? Try to be 'color blind' to their cultural differences? This session explores these types of questions and helps trainees to understand the pros and cons of eight typical, cross-cultural mindsets. It emphasizes Jesus' interaction with the Samaritan woman in John 4 as a model of how we should interact with people of other ethnicities."

### **Responses and Summaries**

Give a 250-word response to each question and a 250-word summary of what you think the author wants us to learn from this e-learning session. Due January 27, 2012 (Your paper must reflect what you have learned and what you can do to promote attention to this issue at your church. **This assignment is 20% of the final grade.**

- Class sessions will be devoted to lectures, group work, and question-and-answer discussions. Active participation in discussion will be a vital component to the success of the course; students should come to class ready to engage meaningfully in discussion.
- To prepare for discussion students must read carefully each chapter in *Facing Messy Stuff in the Church* before class each day.

### **Final Essay**

In lieu of a final exam, submit the completed final assignment: an essay entitled "Building a healthy multi-ethnic church: What I learned about this problem, and how I plan to apply it." Length: approximately 2000 words; put the word count on the title page. You do not have to follow strict formal style for this essay, 12-point Times Roman font double-spaced. It will not be accepted after the beginning of the class period on this date. It will be graded and returned on January 27 at 11:59 p.m. Do not bind your essay in a clear plastic cover.

**This assignment is 25% of the final grade.**

### **POLICIES ON ATTENDANCE AND SUBMISSION OF ASSIGNMENTS**

The intensive schedule of the class puts a high premium on regular attendance and alertness. Students who expect to miss more than three hours of the class because of other appointments should not register for the course. If unforeseen circumstances beyond the student's control prevent a student from attending six hours or more of the class, the student should consult with the professor, who may advise that the student drop the course and register later for another course that fulfills the same requirement. Students who do not voluntarily drop the class under such circumstances will receive a grade of FW. Students who sleep in class will be considered absent for the time that they sleep. Therefore, students who expect to work evenings or nights or stay up late during this week should not register for the course.

Assignments are due on the dates indicated above. Late work will not be accepted unless the student was prevented by illness or family emergency from completing the assignment and makes arrangements with the professor for an extension.

### **REQUIRED TEXTS**

*Well-Intentioned Dragons: Ministering to Problem People in the Church* by Marshall Shelley  
*Facing Messy Stuff in the Church: Case Studies for Pastors and Congregations* by Kenneth L. Swetland  
*Building a Healthy Multi-ethnic Church: Mandate, Commitments and Practices of a Diverse Congregation* by Mark Deymaz

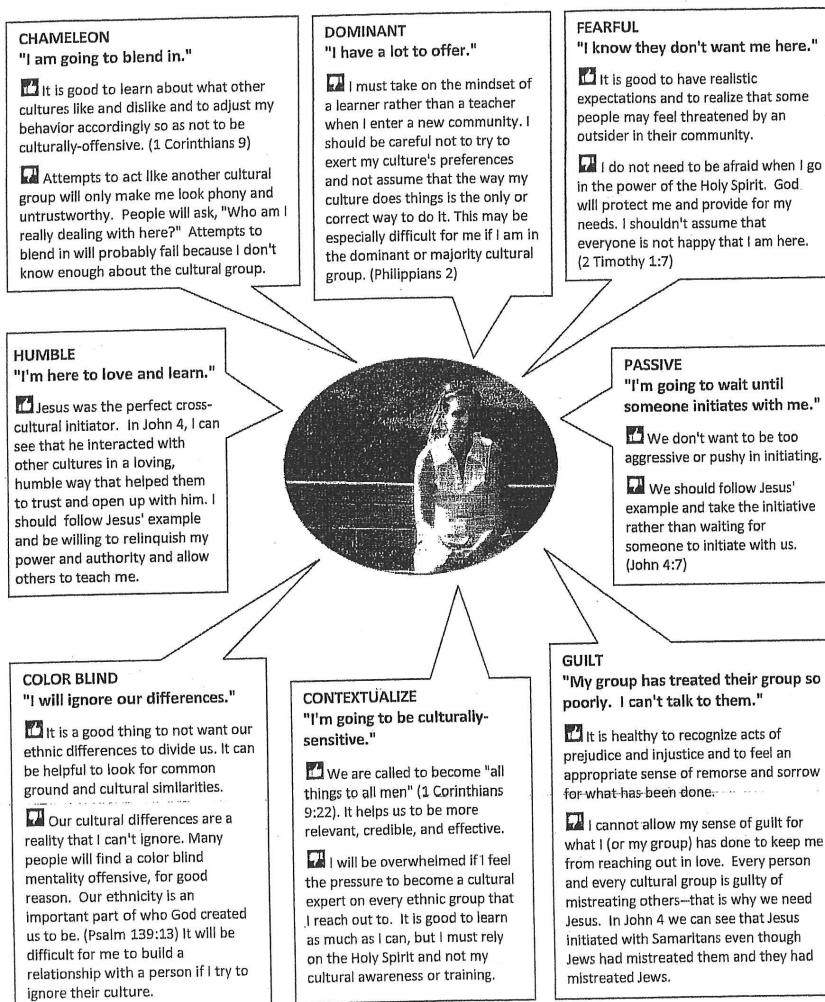
## **APPENDIX F**

### **PROS AND CONS OF EIGHT TYPICAL CROSS-CULTURAL MINDSETS**



## Pros and Cons of Typical Cross-Cultural Mindsets

Crossing Cultures with Dr. Brenda Salter-McNeil





## **APPENDIX G**

### **E-LEARNING NOTES AND TRAINING POINTS FROM SECTION A, B, C**



## My Notes from Section A

Crossing Cultures with Dr. Brenda Salter-McNeil

### LEARNING SCENARIO

Write down some points from the learning scenario that you want to remember:

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How many of the coaching videos in the learning scenario did you watch?

☐040, ☐050, ☐060, ☐070, ☐080, ☐090, ☐100, ☐110, ☐160, ☐170, ☐180, ☐190, ☐200

### ASK THE EXPERT QUESTIONS

A01 - Our ministry's neighborhood is changing just like Jen's, but few people seem to care. What should I do?

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A02 - Our ministry's neighborhood doesn't have much diversity. Should we still worry about this stuff?

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A03 - What should I say to people who say, "Everyone should just go to church where they feel comfortable?"

---

A04 - How can I challenge our leadership to care more about these issues?

---

A05 - What do people mean by "dominant culture"?

---

A06 - Is it wrong to be a part of the dominant culture?

---

A07 - But what if I really thought the situation with the child was abusive? What should I do?

---

A08 - What is the difference between white guilt and sincere acknowledgment of wrong?

---

A09 - Are whites the only ones who struggle with ethnicity-related guilt?

---

### QUESTIONS TO CONSIDER

Spend some time thinking about these questions or, preferably, discussing them with a friend or small group.

What types of initial cross-cultural interactions have you had in the past? Were they good or bad experiences?

Are you motivated to connect with people of other ethnicities who live around you? Why or why not?

Do you think Jen's decision to go to the local park seven weeks in a row was a good idea? Why or why not?

Jen has a strong desire to connect with people of other ethnicities around her church but little knowledge about how to do it. Which do you think is more important: desire or knowledge? Why?

How would you define a "dominant culture mindset"? What Bible passages apply to that type of mindset?

Do you ever feel guilty about things your ethnic group has done? Does that make it difficult for you to reach cross-culturally?



## Training Points from Section A

Crossing Cultures with Dr. Brenda Salter-McNeil

*The following is a list of some of the training points that can be found in this section primarily based on the coaching videos. It can be used for review or discussing the content with others.*

### LEARNING SCENARIO

#### A040

- My church can't be content with a "take it or leave it" mindset towards ethnic groups in our community. We are called to actively pursue them.
- The biblical question we should focus on is, "What does God want us to do? And, who does God want us to be?"

#### A050

- 1 Corinthians 9:22-23, "When I am with those who are weak, I share their weakness, for I want to bring the weak to Christ. Yes, I try to find common ground with everyone, doing everything I can to save some. I do everything to spread the Good News and share in its blessings." (NLT)
- The real question isn't, "Do we want to grow a big church?" but "Do we want to be a relevant church?"
- Success is not determined by the number of people but by the number of mature disciples.

#### A060

- Even a well planned and well advertised event may not attract people in the community.
- People will come because we have built relationships with them first, not because we have planned a great event.

#### A070

- Efforts to serve our community may not be well received if there aren't relationships built first.
- Successful programs result from asking people, "What are the needs in your community and how can we partner with you?"

#### A080

- I need to get out in the community, build relationships, and ask people what they really need and really want.

#### A090

- I need to start with prayer because reconciliation is ultimately a spiritual process.

#### A100

- If I plan to reach out to other cultural groups I need to be aware that I'm going to feel uncomfortable at times.

#### A110

- When I am in the minority I will probably feel awkward and out of place—I need to not give up.

#### A160

- People will be able to recognize a sense of superiority.
- Being in judgment of someone is never a good way to start.
- I should not assume that what is appropriate in my culture will be appropriate in other cultures.

#### A170

- Even though I have frustrating experiences, I cannot be paralyzed by fear or remorse.

#### A180

- I should be careful not to go overboard in my attempts to show that I am not a racist person.
- Even if I show that I do not have personal prejudice it doesn't remove the systemic realities of racism.

#### A190

- I need to be very careful about my assumptions when I am interacting cross-culturally.
- A relationship needs to be established before I can share my feelings of remorse and guilt.

#### A200

- Reaching across cultures is complex and it takes time. I must hang in there and not give up, even when I make mistakes.

# ASK THE EXPERT QUESTIONS

**A01 - Our ministry's neighborhood is changing just like Jen's, but few people seem to care. What should I do?**  
Search for relevant Scripture passages and use that as a starting point for conversations.

**A02 - Our ministry's neighborhood doesn't have much diversity. Should we still worry about this stuff?**  
Yes. There is usually diversity around us that we don't see. If you look hard enough, you will probably find that there is an increasing amount of ethnic diversity in your community.

**A03 - What should I say to people who say, "Everyone should just go to church where they feel comfortable?"**  
Church was never intended for our comfort. We must avoid a consumer mentality. The goal of sharing in Christian community is not to be comfortable but to make us more like Christ.

**A04 - How can I challenge our leadership to care more about these issues?**  
It is difficult to lead up. Move forward with care and grace. Be an example of the change you want to see happen.

**A05 - What do people mean by "dominant culture"?**  
The culture that gets to shape the rules. Other people look to that group to determine what is right or appropriate.

**A06 - Is it wrong to be a part of the dominant culture?**  
No. It just is what it is. The question becomes, how can I use this position to help promote the Kingdom of God?

**A07 - But what if I really thought the situation with the child was abusive? What should I do?**  
The key word in this statement is "I thought". We must first check our assumptions. I need to ask questions to find out if I am correctly assessing the situation. Ask people in the area and, if possible, people who know the parent. After doing this "research" if you still feel it is an unhealthy situation then approach the person in a humble, loving way.

**A08 - What is the difference between white guilt and sincere acknowledgment of wrong?**  
It is appropriate to feel remorse and confess sins but we can't allow Satan to use those feelings to cripple or paralyze us.

**A09 - Are whites the only ones who struggle with ethnicity-related guilt?**  
No. Every ethnic group has things in their past that they are not proud of. We all have things we need to take to the cross of Christ.



## My Notes from Section B

Crossing Cultures with Dr. Brenda Salter-McNeil

### LEARNING SCENARIO

Write down some points from the learning scenario that you want to remember:

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How many of the coaching videos in the learning scenario did you watch?  
☐130, ☐140, ☐150, ☐180, ☐280, ☐300, ☐310, ☐320

### ASK THE EXPERT QUESTIONS

B01 - I am a shy person. Reaching out to anyone is hard for me, let alone other ethnicities. What should I do?

---

B02 - As Christians, aren't we all one in Christ? Isn't it counter-productive to focus on our cultural differences?

---

B03 - My motto is to treat everyone the same. Doesn't focusing on ethnicity cause more problems than it helps?

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B04 - Paul taught, "there is neither Jew nor Greek" (Gal 3:28). Should we be focusing so much on ethnic issues?

---

B05 - What does contextualization mean? And, how is that different from trying to be a chameleon?

---

B06 - Isn't it good to be adaptable when we're with other cultures and to "be all things to all people"?

---

B07 - Can you give me an example where someone was "too honest" with you?

---

### QUESTIONS TO CONSIDER

Spend some time thinking about these questions or, preferably, discussing them with a friend or small group.

In regard to cross-cultural interactions, would you be more inclined to act without praying or pray without acting? Why?

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Do you agree with the statement, "We need to learn to get past our ethnicities and become color blind with one another."?

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Why do you think many ethnic minorities do not like the idea of a "color blind" society?

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Have you ever tried to blend in to another cultural group? If so, did it help or hurt your efforts to connect? Why?

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How would you explain the difference between an ineffective chameleon approach and a biblical, contextualization approach?

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Do you think it is possible to be too honest? If so, where is the line between healthy and "excessive" honesty?

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Can you think of some Bible passages that would apply to passive, color blind, chameleon, or honest cross-cultural mindsets?

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## Training Points from Section B

Crossing Cultures with Dr. Brenda Salter-McNeil

*The following is a list of some of the training points that can be found in this section primarily based on the coaching videos. It can be used for review or discussing the content with others.*

### LEARNING SCENARIO

#### B110

- Ephesians 2:14-16, "For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility." (NLT)

#### B130

- Prayer is always a good idea but I can't use it as an excuse not to act.

#### B140

- I should look for divine appointments.
- Sometimes small steps can be a big deal.

#### B150

- I'm not always going to be welcomed into other communities.
- I must focus on my calling and not my feelings.
- Hurt people, hurt people. I might be hurt by the people I am trying to serve, it is a part of the process.

#### B180

- Race really does matter.
- We must acknowledge our cultural differences and recognize that people are treated differently because of the color of their skin.

#### B190

- If I'm serious about interacting in other ethnic communities I will need to appreciate and get to know their culture.

#### B280

- It is a good thing to try my best to be culturally relevant but I must maintain my authenticity and not try to act like someone that I am not.
- I will probably not be an effective "cultural chameleon" because I don't know the culture well enough. My attempts will probably seem phony.
- In my efforts to understand a cultural group, I should not make the mistake of assuming that everyone in the group has the same preferences.

#### B300

- Honesty is appropriate if the relationship is ready for the level of honesty that you want to share.

#### B310

- I must be honest with myself before I can be honest with others. I must consider my motives.

#### B320

- Good, appropriate honesty takes responsibility, doesn't blame others, and says, "I need your help."

### ASK THE EXPERT QUESTIONS

**B01 - I am a shy person. Reaching out to anyone is hard for me, let alone other ethnicities. What should I do?**

We have all been entrusted with the ministry of reconciliation—it is not an "elective". But, it will look different in each of us.

**B02 - As Christians, aren't we all one in Christ? Isn't it counter-productive to focus on our cultural differences?**  
We must take the reality of our cultural differences seriously if we are going to effectively reach out to other cultural groups.

**B03 - My motto is to treat everyone the same. Doesn't focusing on ethnicity cause more problems than it helps?**  
We are not all the same. We have had different experiences, families, histories. We must embrace people in their totality.

**B04 - Paul taught, "there is neither Jew nor Greek" (Gal 3:28). Should we be focusing so much on ethnic issues?**  
Paul wasn't saying our culture didn't matter. He was saying that our cultural differences shouldn't divide us.

**B05 - What does contextualization mean? And, how is that different from trying to be a chameleon?**  
We have to win our right to speak our truth. Incarnational ministry is honest and authentic. We share our lives with them.

**B06 - Isn't it good to be adaptable when we're with other cultures and to "be all things to all people"?**  
Adaptability is a very important gift and skill. However, we shouldn't lose ourselves and our own sense of identity.

**B07 - Can you give me an example where someone was "too honest" with you?**  
When someone said, "I don't see why I need you." It was offensive. We have to think about the sentiment behind our statements and ask ourselves, "Is there a way I can be honest with what is on my heart without hurting the person I am talking to?"



## My Notes from Section C

Crossing Cultures with Dr. Brenda Salter-McNeil

### LEARNING SCENARIO

Write down some points from the learning scenario that you want to remember:

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How many of the coaching videos in the learning scenario did you watch?

☐100, ☐130, ☐150, ☐160, ☐180, ☐190, ☐220, ☐230, ☐240, ☐260, ☐270, ☐280, ☐290, ☐300, ☐310

### ASK THE EXPERT QUESTIONS

C01 - How should I handle it if I'm not sure what ethnicity a person is? Should I ask them?

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C02 - How should I handle it if someone says something I feel is culturally offensive about me or my ethnic group?

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C03 - When I'm in cross cultural situations I often feel like they don't want me to be there. How should I handle that?

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C04 - How can I really help people when I have never experienced what they have been through?

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C05 - What if its hard for me to see the "injustices" in our society that ethnic minorities often talk about?

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C06 - Now I feel paranoid that I'm going to get it wrong when I'm in cross-cultural situations. What should I do?

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C07 - I feel maxed out with my ministry responsibilities. What if I can't "fit in" reaching out to other ethnicities?

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C08 - What if reaching out cross-culturally requires me and my family to be in potentially dangerous situations?

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C09 - I'm not a part of a church or ministry. Can I still reach out to other cultural groups on my own?

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### QUESTIONS TO CONSIDER

Spend some time thinking about these questions or, preferably, discussing them with a friend or small group.

Read John 4. What words would you use to describe Jesus' way of interacting with the Samaritan woman?

Think about the people of other ethnicities who live around you. How have their life experiences been different than yours?

Have you ever felt misunderstood in a cross-cultural interaction? How did you handle it?

Do you think Jen's efforts to connect with families in the community were successful? What would you do differently?

What do you think God was trying to teach you the most as you went through the session?





## Training Points from Section C

Crossing Cultures with Dr. Brenda Salter-McNeil

*The following is a list of some of the training points that can be found in this section primarily based on the coaching videos. It can be used for review or discussing the content with others.*

### LEARNING SCENARIO

#### C100

- In John 4 we can see that Jesus...
  - ✓ had a divine mandate
  - ✓ went into Samaria even though Samaritans typically hated Jews
  - ✓ was humble and willing to ask her for help
  - ✓ relinquished his power and didn't claim ethnic or religious superiority
  - ✓ was compassionate and patient
  - ✓ handled controversial topics with grace (ex. where the temple should be built) and was not accusatory or defensive
  - ✓ shared God's love with the woman at the well in a kind, relational way
- Reaching out to other cultural groups isn't a "good idea" its a God ideal Scripture calls us to live a different kind of life.
- Jesus is the ultimate example of what reconciliation should look like.
- John 4 is a great example of how to cross cultures.

#### C130

- The more I cross cultures, the more I will learn to be comfortable with the discomfort of it all.

#### C150

- I can not assume that the way the system works for me is the way that it will work for everyone else.

#### C160

- Its easy to want to blend in if you're feeling threatened, but if I'm a phony I won't be trusted.

#### C180

- Asking questions is a great place to start. I must be humble and teachable rather than defensive.
- When I am in cross-cultural situations I may be accused of things I haven't done.

#### C190

- It is important to ask for permission to enter their world rather than pushing my way in.

#### C220

- I must recognize that people of other ethnicities will have different experiences and be treated differently.

#### C240

- The people I talk with may be facing complex, systemic problems which require thoughtful, systemic solutions.
- It is a good thing to say "I'm sorry" but some people may hear that as a limited answer that is not big enough.

#### C260

- I will likely see complex challenges that I don't have answers for. I shouldn't back off or become paralyzed.

#### C270

- My life will be changed as I interact with people of other cultures and they interact with me.

#### C280

- Our apologies are most effective when they come out of a correct understanding of the situation and deep empathy.

#### C290

- We should look to form a partnership of mutually-trusting individuals.

**C300**

- Once credibility and trust has been established we can start to build a lasting friendship.

**C310**

- We often think our journey into Samaria is just "for them", but we usually find it is for us as well.

**ASK THE EXPERT QUESTIONS**

**C01 - How should I handle it if I'm not sure what ethnicity a person is? Should I ask them?**

Be willing to ask for help. Say, "I would so like to refer to you appropriately, I need help. How would you like to be referred to?"

**C02 - How should I handle it if someone says something I feel is culturally offensive about me or my ethnic group?**

Begin by assuming the best. Explain how their comment made you feel. Give them an opportunity to respond.

**C03 - When I'm in cross cultural situations I often feel like they don't want me to be there. How should I handle that?**

Check my assumptions. Ask a trusted person, "Is it ok for me to be here?" Look for a small group that may not be as intimidating.

**C04 - How can I really help people when I have never experienced what they have been through?**

People appreciate it when we begin with our weakness and say, "I want to help but I don't know how. Can you tell me?"

**C05 - What if its hard for me to see the "injustices" in our society that ethnic minorities often talk about?**

It can be hard if I've not had cross-cultural exposure. I should look for opportunities to experience what it feels like to be a minority.

**C06 - Now I feel paranoid that I'm going to get it wrong when I'm in cross-cultural situations. What should I do?**

Make peace with my inadequacy and my lack of control. Pray for humility and allow people to help me.

**C07 - I feel maxed out with my ministry responsibilities. What if I can't "fit in" reaching out to other ethnicities?**

The important question to ask is, "What is the Father doing?" I must follow. Don't try to do everything at once. Look for the next step and take it.

**C08 - What if reaching out cross-culturally requires me and my family to be in potentially dangerous situations?**

Not all cross-cultural situations will be dangerous. Do ministry in community. We go with the power of the Holy Spirit.

**C09 - I'm not a part of a church or ministry. Can I still reach out to other cultural groups on my own?**

The lone ranger approach is not the best way to do it. You need to find a small community of people who will help you.

**APPENDIX H**

**E-LEARNING SESSION FEEDBACK FORM**



PARTNERSHIP

## E-learning Session Feedback Form

Thank you for helping us to  
improve our e-learning  
sessions!

Please select the session you are submitting feedback for:

001--Crossing Cultures with Dr. Brenda Selter-McNeil

First Name

Last Name

Title (if applicable) - Ex. Dr., Rev., etc.

Are you on our Session Review Team? ☐ yes ☒ no

What is your gender? ☒ Male ☐ Female

What year were you born?  (optional)

What ethnic group(s) are you a part of?

How many hours did you spend going through the session?  hours (Ex. 2.5)

Your level of knowledge on the topics covered: none 1 2 3 4 5 6 7 8 9 10 a lot

Before you went through the session

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

After you went through the session

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

Do you feel the amount you learned was worth the time and money you invested?

☐ no ☐ I'm not sure ☐ I guess so ☒ yes, definitely

Would you recommend this session to others?

☐ no ☐ I'm not sure ☐ I guess so ☒ yes, definitely

How would you rate the following:

poor 1 2 3 4 5 6 7 8 9 10 excellent

The entire session (all content)

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

Section A Learning Scenario

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

Section A Ask the Expert Questions

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

Section B Learning Scenario

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

Section B Ask the Expert Questions

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

Section C Learning Scenario

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

Section C Ask the Expert Questions

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

Tools created for the session (training pts, etc.)

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

Tools for further learning

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐

In what ways (if any) was this session helpful? How will you apply it?

Can we use your comments above on our website, advertisements, etc.? ☒ Yes ☐ No

Do you have any ideas for how we could improve the session?

## **APPENDIX I**

### **CERTIFICATE OF COMPLETION FOR CROSSING CULTURES**



presents this

***Certificate of Completion***

to

**John Edmerson**

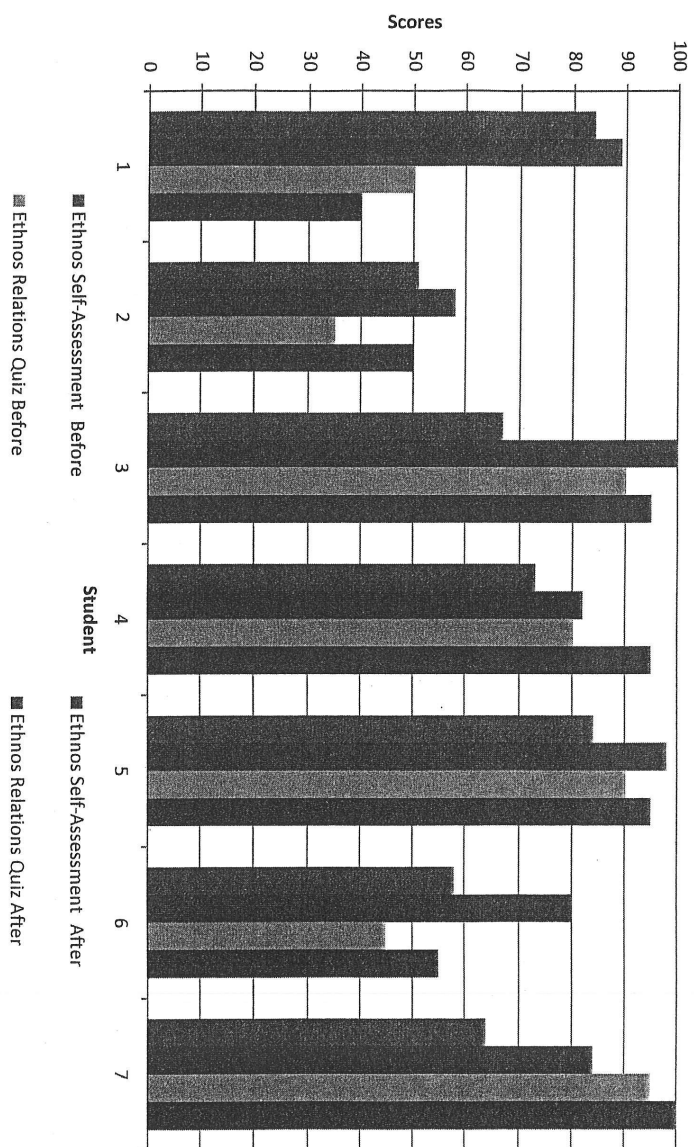
for completing the e-learning session

**Crossing Cultures with Dr. Brenda Salter-McNeil**

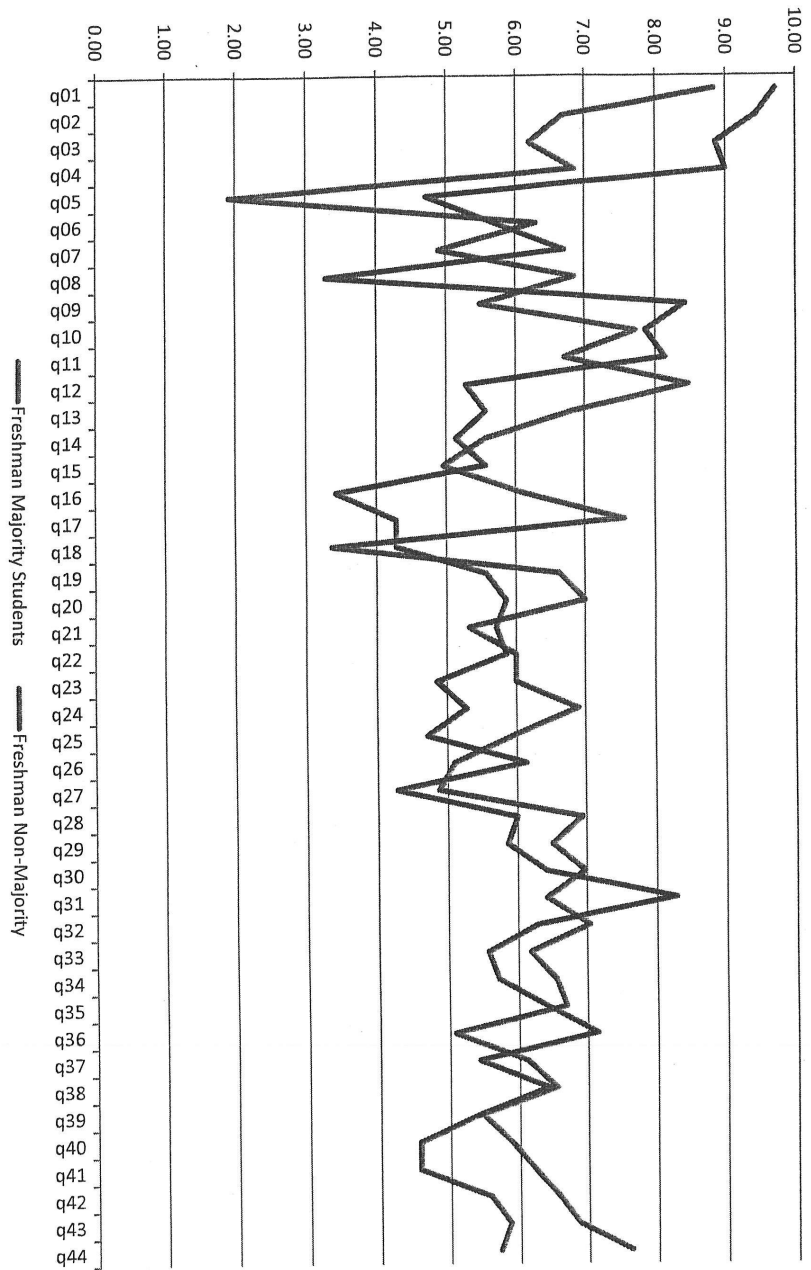
on

**April 11, 2012**

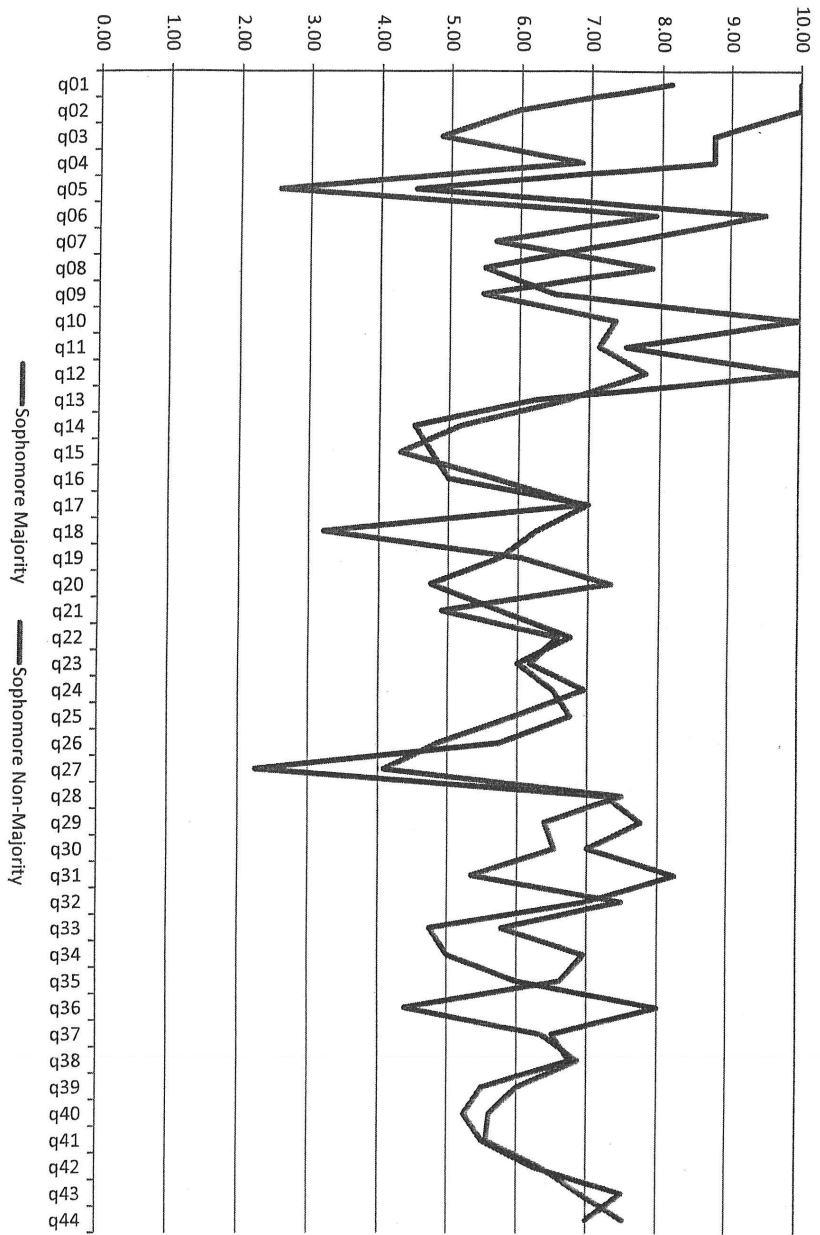
**APPENDIX I**  
**DATA ANALYSIS CHARTS**



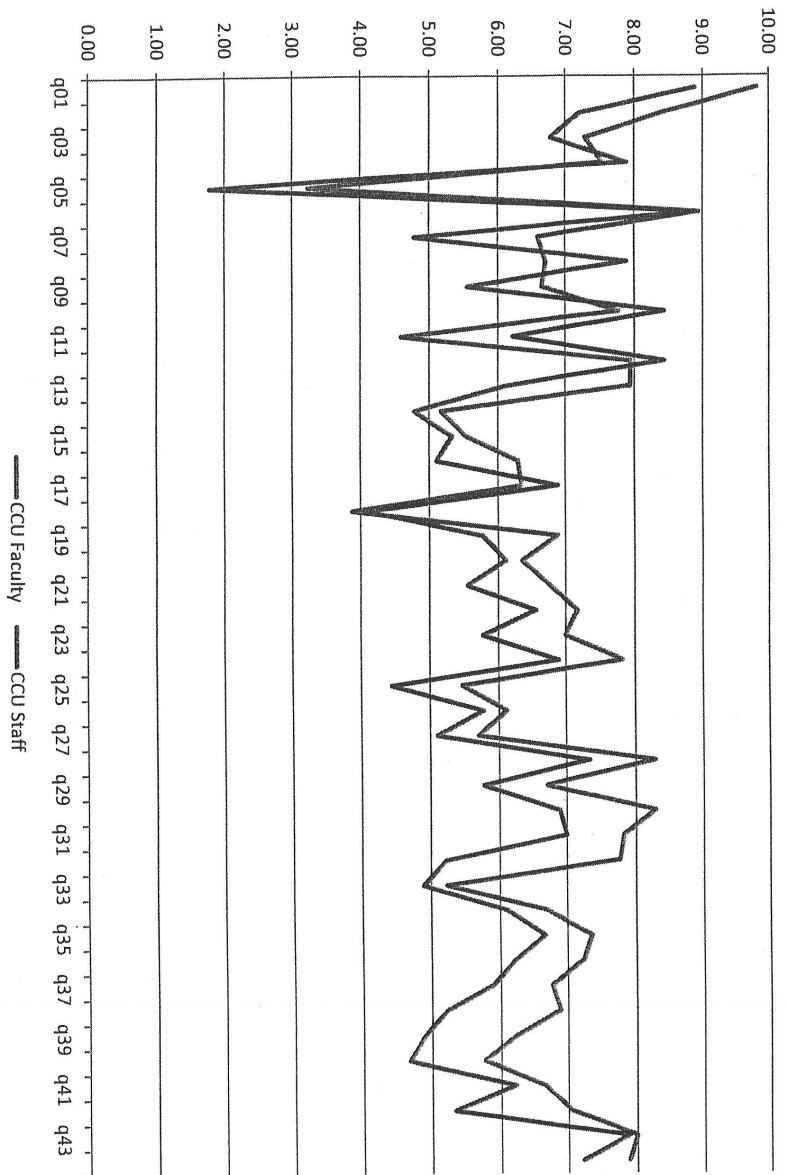




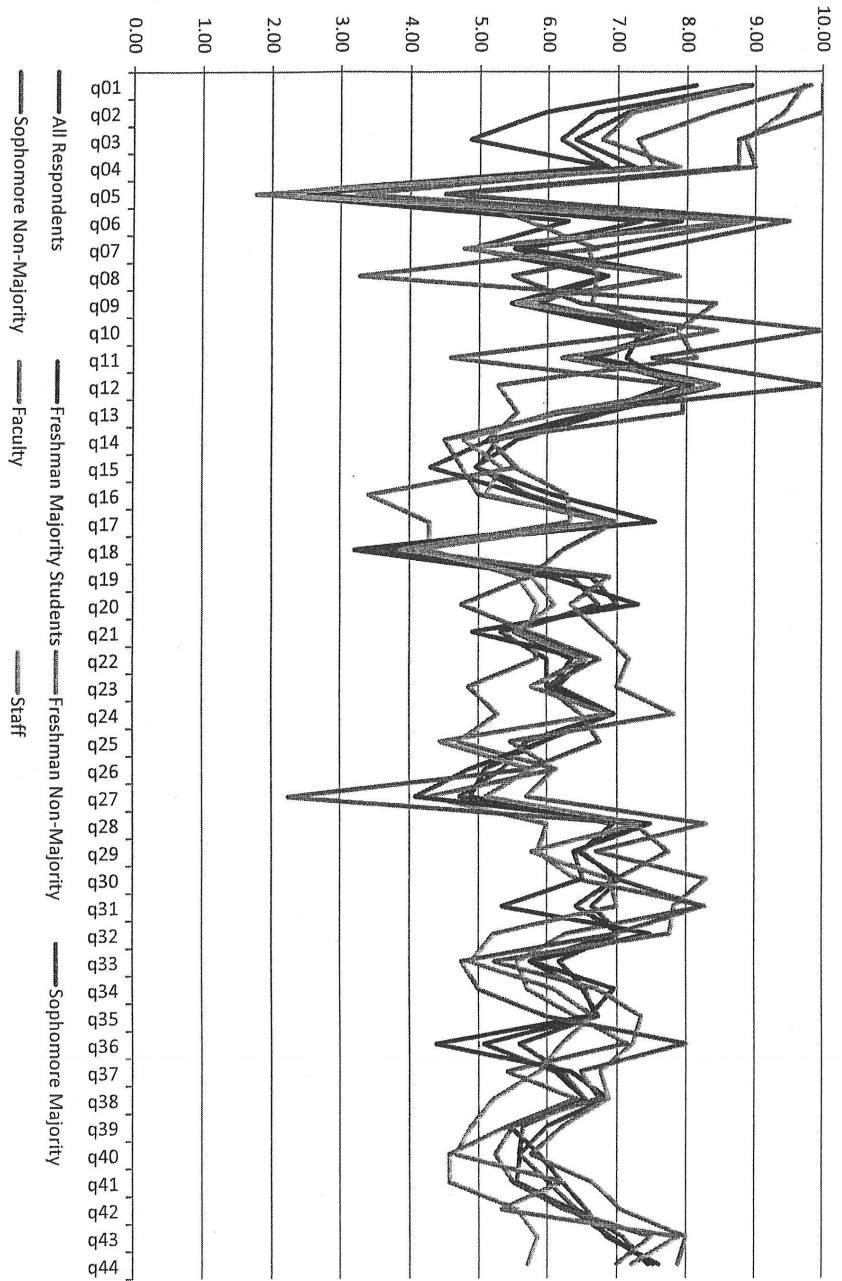
Freshman Quiz Results



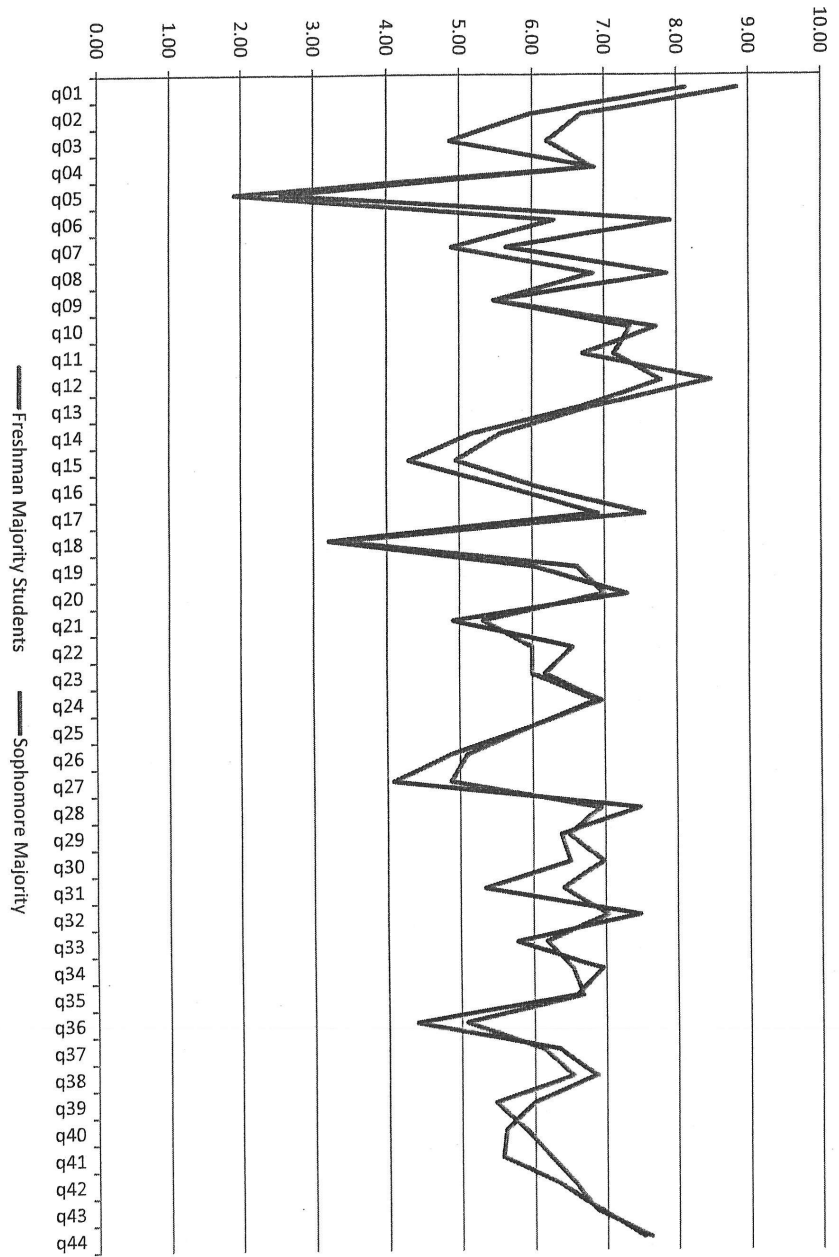
Sophomore Quiz Results

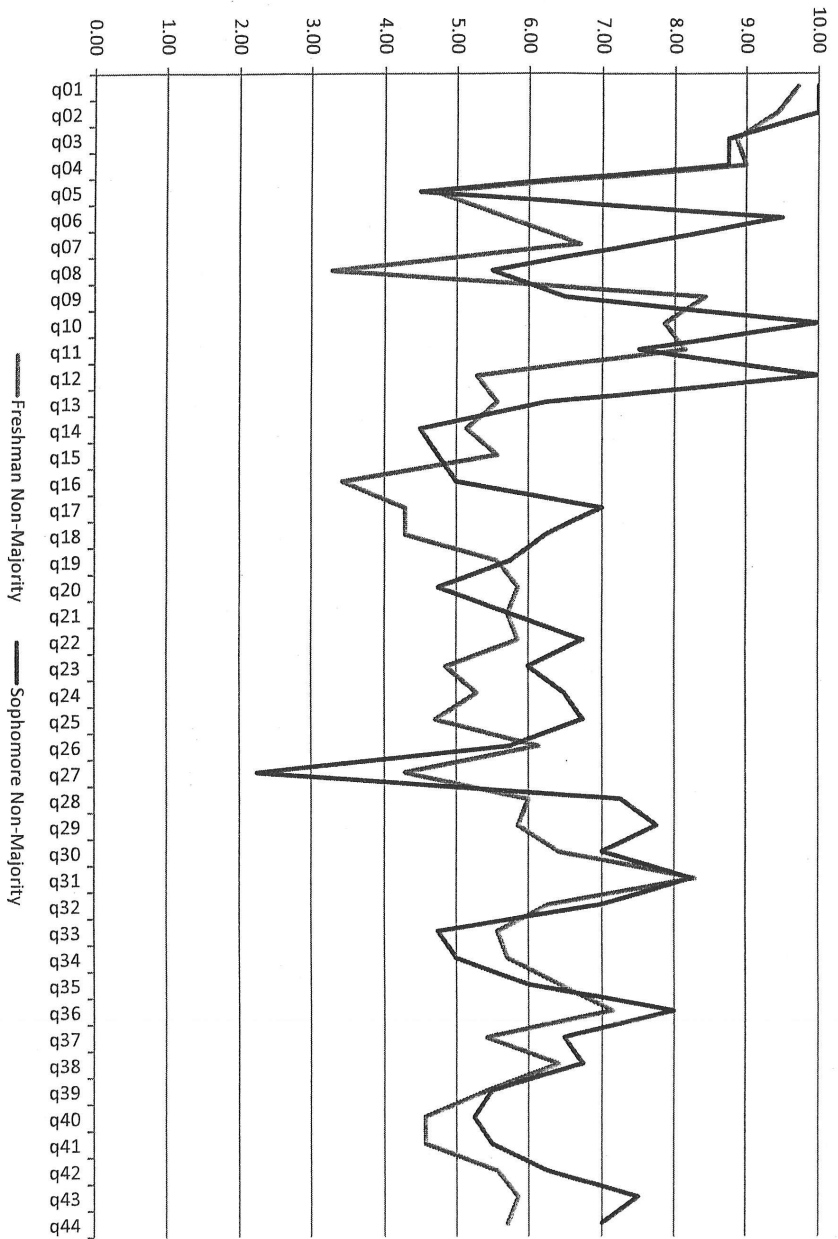


CCU Faculty and Staff Quiz Results



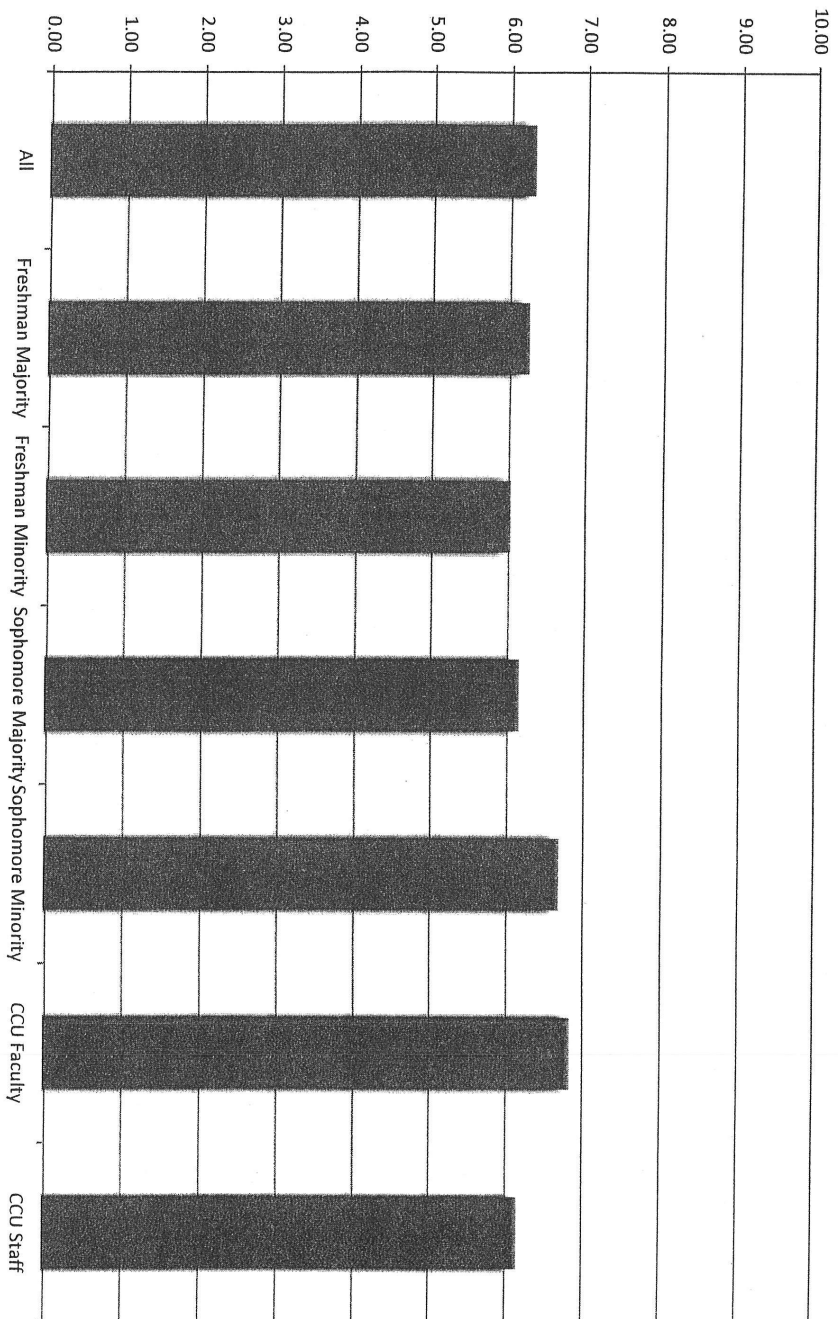
All Groups Quiz Results





Comparison of Minority Scores

Survey Average Score



Survey Overall Scores

**APPENDIX J**

**ORGANIZATIONAL ASSESSMENT SUMMARY REPORT**



Organization:  
**Cincinnati Christian  
University**

Number of responses:  
**114**

Results as of:  
**April 14, 2012**

**ReNew**  
PARTNERSHIPS  
**Organizational Assessment  
Summary Report**

**Which of these best describes your involvement in this organization:**

52	46%	1. I am a freshmen student. Most people on campus share my ethnicity.
7	6%	2. I am a freshmen student. Most people on campus do not share my ethnicity.
23	20%	3. I am a sophomore student. Most people on campus share my ethnicity.
4	4%	4. I am a sophomore student. Most people on campus do not share my ethnicity.
17	15%	5. I am a faculty member.
11	10%	6. I am a staff member.

Scores listed below are the average of all survey responses. Underneath the question we state whether we think agree or disagree is the ideal response and a few thoughts. Items in [brackets] are recommended resources. To find the resource visit **our website** and search for the words in the brackets.

			Disagree	Agree
1.	<b>I am supportive of diversity efforts that focus on relationships (getting to know someone of another ethnicity).</b>	all responses	9.0	
		majority fresh	8.9	
		minority fresh	9.7	
		majority soph	8.1	
		minority soph	10.0	
		faculty member	9.8	
		staff member	8.9	
2.	<b>I am supportive of diversity efforts that focus on structural changes (admissions, hiring, scholarships, policies, etc.)</b>	all responses	7.2	
		majority fresh	6.8	
		minority fresh	9.4	
		majority soph	6.0	
		minority soph	10.0	
		faculty member	8.4	
		staff member	7.5	
3.	<b>I think talking about ethnic differences does more harm than good. I think it's better to be color blind.</b>	all responses	3.5	
		majority fresh	3.6	
		minority fresh	1.1	
		majority soph	5.1	
		minority soph	1.3	
		faculty member	2.7	
		staff member	2.9	
4.	<b>I'm willing to make sacrifices and be uncomfortable at times so our campus can be more diverse.</b>	all responses	7.2	
		majority fresh	6.8	
		minority fresh	9.0	
		majority soph	6.9	
		minority soph	8.8	
		faculty member	7.5	
		staff member	8.0	
5.	<b>I think it is unfair to give a person special treatment because they are an ethnic minority.</b>	all responses	7.4	
		majority fresh	8.0	
		minority fresh	5.3	

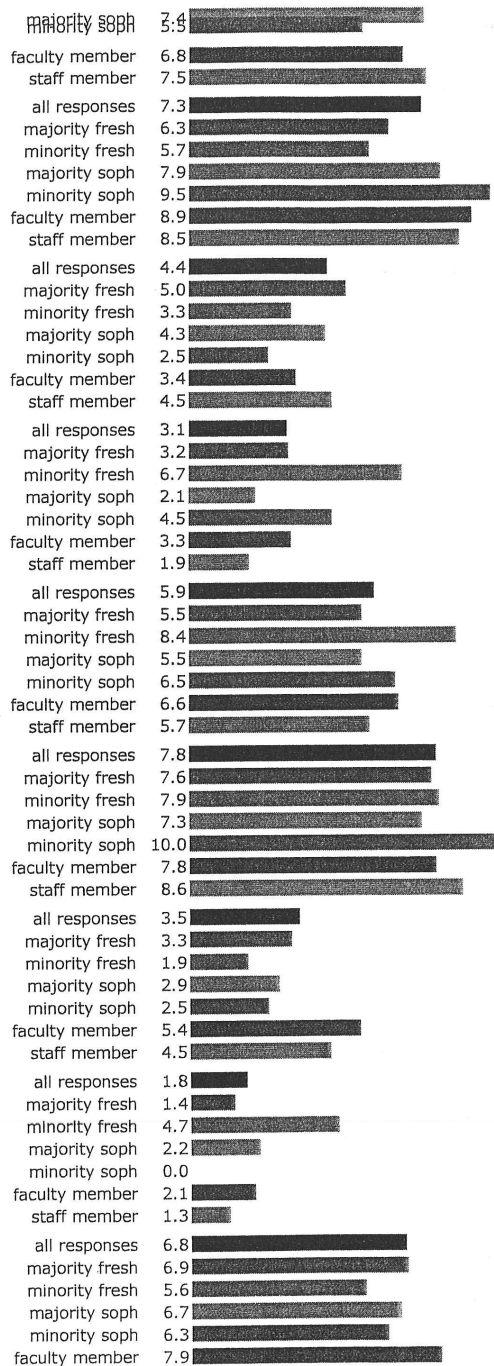
*IDEAL: AGREE - Majority group tends to focus on relationships. Minority groups tend to focus on structural changes. See [Principle 4]*





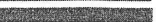
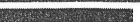



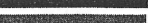








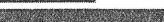










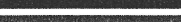






















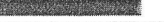




*IDEAL: AGREE - Majority group tends to focus on relationships. Minority groups tend to focus on structural changes. See [Principle 4]*

*IDEAL: DISAGREE - Our ethnicity is a very important and divinely crafted part of our identity. See [Principle 7]*

*IDEAL: AGREE - This is essential. See the e-learning [Harmonizing Cultures]*

- IDEAL: DISAGREE - The biblical basis for extending favor to those "on the outside" is covered extensively in the e-learning [The Art of Inclusion]*
6. **I think I have a pretty good idea about what the Bible teaches on ethnic relations.**
- IDEAL: AGREE - You can have your students test their knowledge with the [Ethnos Relations Quiz]*
7. **I'm tired of people shoving ethnic diversity down my throat.**
- IDEAL: DISAGREE - You may want to encourage those who feel this way to read [What does the Bible say about ethnic relations?]*
8. **Sometimes I feel like I don't belong on this campus.**
- IDEAL: DISAGREE - Especially note if this is felt strongly by ethnic minorities. If so, look for opportunities to allow them to express why.*
9. **I wish there were more opportunities for us to learn about biblical ethnic relations.**
- IDEAL: AGREE - A strong desire to learn is a great sign. Consider using some of our training resources or hundreds of others on our website.*
10. **I feel comfortable relating to people of other ethnicities.**
- IDEAL: AGREE - If this is low consider using the e-learning [Crossing Cultures]*
11. **I feel like I am given especially good treatment on our campus because of my ethnicity.**
- IDEAL: DISAGREE - If agree is high here consider using the e-learning [The Art of Inclusion]*
12. **I feel like I am given especially bad treatment on our campus because of my ethnicity.**
- IDEAL: DISAGREE - If agree is high here consider using the e-learning [The Art of Inclusion]*
13. **Students in the ethnic majority support diversity efforts that focus on relationships (getting to know someone of another ethnicity).**
- IDEAL: AGREE - Majority group tends to focus on relationships. Minority groups*



tend to focus on structural changes. See [Principle 4]		staff member	6.2	
<b>14. Students in the ethnic majority support diversity efforts that focus on structural changes (admissions, hiring, scholarships, policies, etc.)</b>		all responses	5.3	
<i>IDEAL: AGREE - Majority group tends to focus on relationships. Minority groups tend to focus on structural changes. See [Principle 4]</i>		majority fresh	5.7	
		minority fresh	5.1	
		majority soph	5.2	
		minority soph	4.5	
		faculty member	5.2	
		staff member	4.7	
<b>15. Students in the ethnic majority feel like ethnic diversity is being forced on them.</b>		all responses	5.0	
<i>IDEAL: DISAGREE - If agree is high here consider focusing more on WHY you promote ethnic diversity (biblical basis, effectiveness, etc.)</i>		majority fresh	5.0	
		minority fresh	4.4	
		majority soph	5.7	
		minority soph	5.3	
		faculty member	4.5	
		staff member	5.0	
<b>16. Students in the ethnic majority go out of their way to help ethnic minority students feel welcome and accepted.</b>		all responses	5.8	
<i>IDEAL: AGREE - Especially note the opinion of ethnic minorities.</i>		majority fresh	6.1	
		minority fresh	3.4	
		majority soph	5.7	
		minority soph	5.0	
		faculty member	6.3	
		staff member	5.4	
<b>17. Students in the ethnic majority are given better treatment than ethnic minority students.</b>		all responses	7.4	
<i>IDEAL: DISAGREE - Note if there is a discrepancy between majority and minority on this.</i>		majority fresh	8.0	
		minority fresh	5.3	
		majority soph	7.4	
		minority soph	5.5	
		faculty member	6.8	
		staff member	7.5	
<b>18. People unfairly assume students in the ethnic majority are prejudiced and closed minded.</b>		all responses	6.3	
<i>IDEAL: DISAGREE - If agree is high here consider emphasizing that all groups can struggle with being prejudiced and closed minded.</i>		majority fresh	6.5	
		minority fresh	5.7	
		majority soph	6.8	
		minority soph	3.8	
		faculty member	6.1	
		staff member	5.9	
<b>19. Students in the ethnic majority are committed to working through ethnicity-related conflict and division when it comes up.</b>		all responses	6.3	
<i>IDEAL: AGREE - See e-learning [Harmonizing Cultures]</i>		majority fresh	6.6	
		minority fresh	5.6	
		majority soph	6.0	
		minority soph	5.8	
		faculty member	6.9	
		staff member	5.5	
<b>20. Many students in the ethnic majority harbor prejudice and resentment toward students in the ethnic minority group.</b>		all responses	3.2	
<i>IDEAL: DISAGREE - If agree is high here proactively address it and monitor it carefully.</i>		majority fresh	2.8	
		minority fresh	4.1	
		majority soph	2.7	
		minority soph	5.3	
		faculty member	3.6	
		staff member	4.1	
<b>21. Students in the ethnic minority support diversity efforts that focus on relationships (getting to know someone of another ethnicity).</b>		all responses	5.6	
<i>IDEAL: AGREE - Majority group tends to focus on relationships. Minority groups tend to focus on structural changes. See</i>		majority fresh	5.4	
		minority fresh	5.7	
		majority soph	4.9	
		minority soph	5.8	
		faculty member	6.8	
		staff member	5.8	

22. **Students in the ethnic minority support diversity efforts that focus on structural changes (admissions, hiring, scholarships, policies, etc.)**

*IDEAL:AGREE - Majority group tends to focus on relationships. Minority groups tend to focus on structural changes. See [Principle 4]*

23. **Students in the ethnic minority feel welcomed and accepted on our campus.**

*IDEAL:AGREE - Especially note the opinion of ethnic minority students.*

24. **Students in the ethnic minority are given opportunities to express themselves and help to shape our campus.**

*IDEAL:AGREE - Especially note the opinion of ethnic minority students.*

25. **Students in the ethnic minority are forced to do things the way the ethnic majority prefers for them to be done.**

*IDEAL:DISAGREE - Especially note the opinion of ethnic minority students. If agree is high look for ways to better share leaders.*

26. **Students in the ethnic minority are committed to working through ethnicity-related conflict and division when it comes up.**

*IDEAL:AGREE - This is essential. See e-learning [Harmonizing Cultures]*

27. **Many students in the ethnic minority harbor prejudice and resentment toward students in the ethnic majority.**

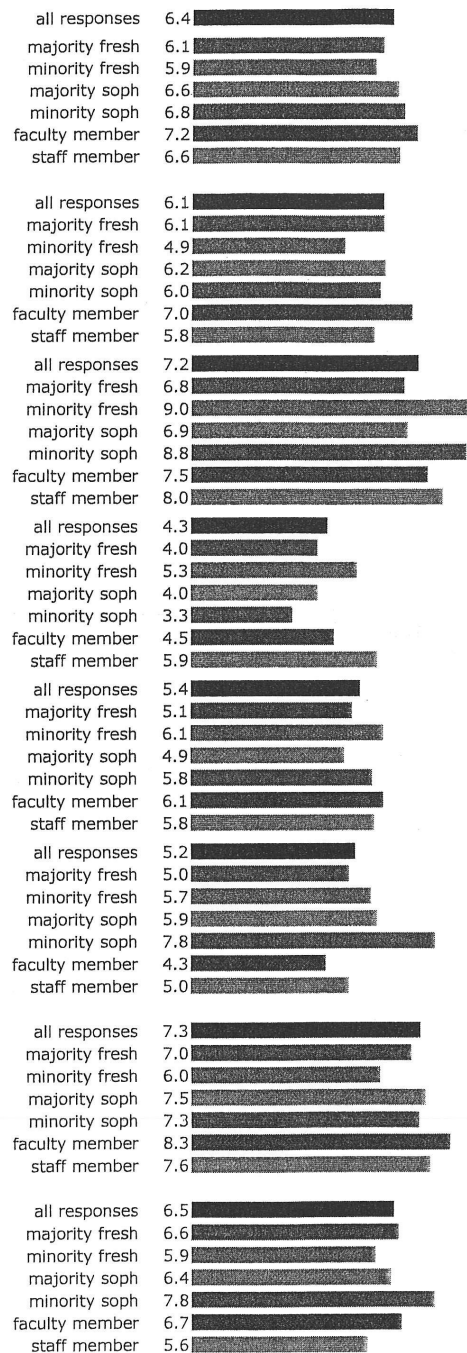
*IDEAL:DISAGREE - If this is high it is something you will want to proactively address and monitor carefully. Look for sources of resentment.*

28. **Our faculty and staff support diversity efforts that focus on relationships (getting to know someone of another ethnicity).**

*IDEAL:AGREE - Majority group tends to focus on relationships. Minority groups tend to focus on structural changes. See [Principle 4]*

29. **Our faculty and staff support diversity efforts that focus on structural changes (admissions, hiring, scholarships, policies, etc.)**

*IDEAL:AGREE - Majority group tends to focus on relationships. Minority groups tend to focus on structural changes. See*



30. *[Principle 4]*  
**Our faculty and staff do a good job of creating an environment where everyone's needs are taken into consideration.**

*IDEAL: AGREE - If agree is low, look for opportunities to get the input of more people when making decisions.*

31. **I would like to see the faculty and staff on our campus become more ethnically diverse.**

*IDEAL: AGREE - If this is low with the majority group look for ways to stress the importance of power sharing for healthy ethnic relations. See [Principle 4]*

32. **I occasionally hear a faculty or staff member make a culturally insensitive or prejudiced comment.**

*IDEAL: DISAGREE - If this is high it is something you can use to prompt discussion and targeted training with your leaders.*

33. **Our faculty and staff have clearly communicated their vision and goals in the area of ethnic diversity.**

*IDEAL: AGREE - It is essential that everyone has a clear understanding of your campus's vision and goals.*

34. **Our faculty and staff do a good job of handling ethnicity-related divisions and conflict when it comes up.**

*IDEAL: AGREE - If this is low, consider using the e-learning [Harmonizing Cultures]*

35. **I feel like the faculty and staff care about my opinions and preferences.**

*IDEAL: AGREE - Especially note the opinion of ethnic minority students.*

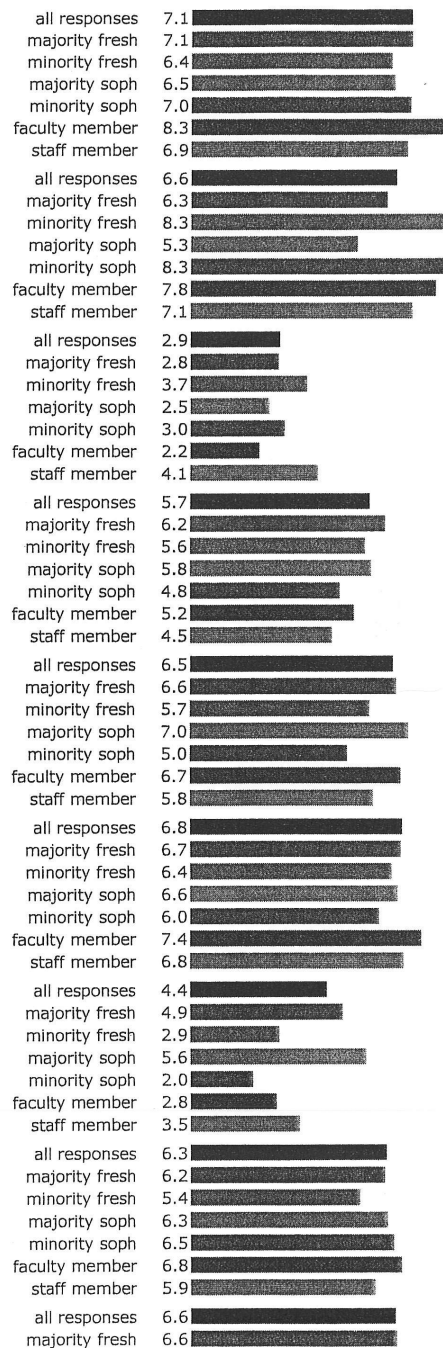
36. **I wish our faculty and staff talked less about diversity and ethnic relations.**

*IDEAL: DISAGREE - If this is high then we recommend focusing on the biblical mandate. See [What does the Bible say about ethnic relations?]*

37. **Our campus does a good job of pursuing and promoting ethnic diversity.**

*IDEAL: AGREE*

38. **Our campus does a good job of welcoming and recruiting ethnic**



<b>minority students.</b>		minority fresh	6.4	
<i>IDEAL: AGREE</i>		majority soph	6.9	
		minority soph	6.8	
		faculty member	6.9	
		staff member	5.5	
		all responses	5.7	
39. <b>Our campus does a good job of retaining ethnic minority students.</b>	<i>IDEAL: AGREE</i>	majority fresh	5.6	
		minority fresh	5.4	
		majority soph	6.0	
		minority soph	5.5	
		faculty member	6.2	
		staff member	5.2	
		all responses	5.6	
		majority fresh	6.0	
		minority fresh	4.6	
		majority soph	5.6	
40. <b>Our campus does a good job of welcoming and recruiting ethnic minority faculty and staff.</b>	<i>IDEAL: AGREE</i>	minority soph	5.3	
		faculty member	5.8	
		staff member	4.4	
		all responses	6.0	
		majority fresh	6.3	
		minority fresh	4.6	
		majority soph	5.6	
		minority soph	5.5	
		faculty member	6.6	
		staff member	6.2	
41. <b>Our campus does a good job of retaining ethnic minority faculty and staff.</b>	<i>IDEAL: AGREE</i>	all responses	6.4	
		majority fresh	6.6	
		minority fresh	5.6	
		majority soph	6.3	
		minority soph	6.3	
		faculty member	7.1	
		staff member	5.3	
		all responses	7.2	
		majority fresh	7.0	
		minority fresh	5.9	
42. <b>Our campus does a good job of working through ethnicity-related divisions and conflict.</b>	<i>IDEAL: AGREE</i>	majority soph	6.9	
		minority soph	7.5	
		faculty member	8.0	
		staff member	8.0	
		all responses	7.5	
		majority fresh	7.7	
		minority fresh	5.7	
		majority soph	7.5	
		minority soph	7.0	
		faculty member	7.9	
43. <b>Our campus does a good job of creating an atmosphere where everyone is treated with equality.</b>	<i>IDEAL: AGREE</i>	staff member	7.4	
		all responses	7.5	
		majority fresh	7.7	
		minority fresh	5.7	
		majority soph	7.5	
		minority soph	7.0	
		faculty member	7.9	
		staff member	7.4	
		all responses	7.5	
		majority fresh	7.7	
44. <b>Our campus does a good job of handling ethnic relations in a healthy, biblical, God-honoring way.</b>	<i>IDEAL: AGREE</i>	minority fresh	5.7	
		majority soph	7.5	
		minority soph	7.0	
		faculty member	7.9	
		staff member	7.4	
		all responses	7.5	
		majority fresh	7.7	
		minority fresh	5.7	
		majority soph	7.5	
		minority soph	7.0	

**Comments and Clarifications:** (Involvement types are listed at the top of this page)

**Response ID: 1518 | Involvement: 1**

I think that a lot of talk on diversity is best left unsaid. I believe that as far as my generation is concerned, racism is pretty much completely in the past. I come from an extremely diverse public school system and am very comfortable with diversity, along with everyone I know. I think that constantly talking about the matter just makes the older generations more angry about the whole thing. I believe that as time goes on the churches will become more and more diverse as they should be.

**Response ID: 1519 | Involvement: 1**

As part of the basketball team, I usually judged differently from others on this campus because the majority of the

## Assessment Summary

basketball team is black, or from the city area. I also judged because I play sports and people assume we are like all other athletes you see on television.

**Response ID: 1524 | Involvement: 1**

I think that this school is not very ethnically diverse and that where there is diversity, it occurs due to other reasons than the schools academic or spiritual offers. I also am unaware of most of the students views on diversity because it is not often brought up in the classroom.

**Response ID: 1528 | Involvement: 3**

We should have to take Spanish as a secondary language..not greek

**Response ID: 1530 | Involvement: 3**

I think we should be required to take Spanish as a second language, instead of Greek.

**Response ID: 1533 | Involvement: 4**

I love CCU!!!

**Response ID: 1545 | Involvement: 1**

I feel that this survey was only for the ethnic kids. It could be structured around the student body as a whole next time.

**Response ID: 1547 | Involvement: 1**

I can't speak as to the opinions or intentions of "the ethnic majority", "the ethnic minority", or the faculty and staff.

**Response ID: 1553 | Involvement: 1**

There's no need for diversity in the school! There are other colleges where the majority is different than here. Go to those schools. and why aren't there scholarships for middle class whites but there's scholarships for poor blacks? just a thought

**Response ID: 1554 | Involvement: 1**

CCU should not be focusing on gaining students of different races but just gaining students and staff who have the heart for CCU's goals and vision which clearly state that CCU is accepting of all people who want to be a leader for Christ. If it happens that the people who come to CCU for that are only of one race whether majority or minority then that is fine because if people of all races truly have the heart and mindset for Jesus and the knowledge of CCU then we do not need to worry about gaining more diversity but reaching more people so that all people learn our mission.

**Response ID: 1571 | Involvement: 5**

31: I'm fine with diversity, but one that comes about naturally, not through arbitrary hiring quotas.

**Response ID: 1575 | Involvement: 1**

It is sad to think that these questions are geared more toward the negative side of statistics. Our campus needs to do a better job of hiring the right person for the job, not base it off of skin color or ethnicity. It is sad to think that an organization cannot hire the most qualified person for the job. If the most qualified person is of ethnic descent then he/she should get the job, if not then that is discrimination. Furthermore, if an ethnic person gets a job over a majority then that is ethically wrong, and can be considered a sin. We should "not be judged by the color of their skin, but by the content of their character"- Martin Luther King Jr, had a dream and his dream was not to treat people as unable or reverse kindness. WE all need to look at the character of people not the ethnicity.

**Response ID: 1577 | Involvement: 4**

I think making the campus more diverse for people of other abilities as well would be good. there is a girl who is deaf in deaf culture who feels like alone sometimes because of the fact that like videos or movies not captioned or events that deal with diversity are only skin deep and not other things as well. maybe this is a comment not needed in this survey but just think I would place it here cause just was talking to someone about. also about like making a more diverse campus that is accessible to others like for instance people in wheelchair want to go to this campus can't live on campus, or can't even go to the library because not accessible. just thinking the diversity of this school is more than skin deep.

**Response ID: 1581 | Involvement: 5**

#31 I think that there are other factors to consider in hiring people. I think that it can cause harm just hiring in such a way that expands ethnic diversity. For instance, if a university hires people that are not qualified for their jobs just simply to expand diversity, it can cause hard feelings and misunderstanding. Of course, if someone is of an ethnic majority and is kept when not qualified, that does the same thing.. All I'm saying is that it universities should try to expand ethnic diversity, but do it in a way that considers other factors as well.

**Response ID: 1583 | Involvement: 3**

I am not an ethnic minority and I am not sure of their views and opinion of how they feel they are expected to act. Our campus is not very friendly toward women. Many teachers and also students in school support a very sexist attitude. Often males on campus look down upon women as insignificant and not whole people. Some aspects of our school and teachers support this ludicrous way of thought.

**Response ID: 1584 | Involvement: 1**

I'm a senior, most people share my ethnicity. (this was not an option at the top)

**Response ID: 1585 | Involvement: 1**

I feel that the only ethnicity issues being shoved down my throat are those presented by the Edmerrsons. I apologize if you are unhappy with how you feel this campus is run, but maybe that's a sign to say its time to move on. Don't get me wrong, I am not racist and I love working with the inner city, but color doesn't come up all that

often. I know that faculty and staff care, but how many more surveys are you (Edmerson) going to make us take? None of the other teachers feel too strongly (or strongly enough to send out a survey). What is going on in your life that is making you feel in such a way that you NEED to send out a survey? I also don't know how the minority groups feel because I am not in the minority group so I honestly wouldn't know.

**Response ID: 1586 | Involvement: 1**

CCU is a primarily white school. Don't change that. If you want a diverse school then go to a diverse school. Someone shouldn't pay 20k+ a year if they are just going to complain because they're a minority. Also why is there not a scholarship for whites, but they're plenty of them for african americans?

**Response ID: 1591 | Involvement: 6**

CCU goes beyond the "black and white" traditional definition of breaking ethnic barriers. Simply think of all the mission areas we serve and countries our students come from. I'll list a few: Kosova, Venezuela, Mexico, New Zealand, Haiti, Brazil, India, Ireland, Dominican Republic. We are incredibly diverse! When initiatives to force diversity are proposed, I think to myself, "This is like somebody teaching me how to breathe." I already do it naturally. I don't give any second thought to it. But as soon as people start pointing out differences between myself and somebody else, it has unintended consequences. I'm attracted to somebody for being a Christ follower. That's our commonality. I don't care about his/her headdress, their wardrobe, their food preferences, etc. Quit telling me what makes us different from each other. That drives a wedge. Tell us what we have in common. The differences will come out eventually, but we won't care because the relationship is built on commonalities. In fact, we will probably laugh about our differences. Stereotypes don't have to be deal-breakers. I like fried chicken, watermelon and cornbread too! These aren't "black and white" issues. My goodness! We perpetuate these barriers when we continually talk about them. We're over the past; we played no role in the society of our "fathers" 50-200 years ago. There's no animosity over our shades of melanin. Let's build the content of our character together, in Christ.

**Response ID: 1593 | Involvement: 5**

I would like to see CCU focus some attention on getting more Latino and Asian employees and students in addition to more African-Americans. I think some racial tensions are actually rooted more in social class differences than race. When people of different race but similar social class and culture are put together there is probably not as much tension.

**Response ID: 1594 | Involvement: 3**

there is always going to be ethnic tension. There should actually be more because it is in a diverse community where multiple cultures are clashing that it brings more reality to the Grace that we are supposed to represent in Christ. that tension but still being unified it what models Christ because it takes sacrifice from all parties.

**Response ID: 1602 | Involvement: 6**

When there are ethnically charged conflicts on campus, I do not feel they are communicated to CCU personnel. That is why I left my answers as neutral on those questions - I don't know how they are being handled.

**Response ID: 1604 | Involvement: 5**

Questions 19 and 26: I am not personally aware of any serious ethnicity related "conflict and division" that have arisen on our campus. At the same time, I'm sure my personal involvement with campus life is not as great as that of others. Perhaps individuals (students or faculty/staff) who are more involved with dorm life or campus activities could address this more effectively. I would say that overall ethnic relations on our campus are fairly strong.

**Response ID: 1605 | Involvement: 3**

"dog"

**Response ID: 1606 | Involvement: 5**

re: 29) I think our school's urban scholar program has added much to the healthy diversity of the student population, enriching the total student culture.

**Response ID: 1612 | Involvement: 5**

"Neutral" for me often means "I have no way to measure."

**Response ID: 1614 | Involvement: 3**

I have yet to see ANY ethnicity related issues on campus. None!

**Response ID: 1616 | Involvement: 5**

Sometimes I left the answer on neutral simply because I have no basis for making a judgment. Sometimes I left it on neutral because I believe ethnic diversity as an end in itself is not good.

**Response ID: 1629 | Involvement: 6**

I believe that there should be diversity within the faculty/staff but not just ethnic. I have no problem in changing up the mix as long as someone is hired because of their knowledge, abilities, and what they can bring to the CCU campus. They should not be hired just so they can help change a ratio.



Question Grouping Selections John S-2.xlsx

	All Members: 114 Group 0	Majority Freshmen 52 Group 1	Minority Freshman 7 Group 2	Majority Sophomores 23 Group 3	Minority Sophomores 4 Group 4	Faculty 17 Group 5	Staff 11 Group 6
<b>Questions that focus on Relationships</b>							
1 I am supportive of diversity efforts that focus on relationships (getting to know someone of another ethnicity). IDEAL:AGREE - Majority group tends to focus on relationships. Minority groups tend to focus on structural changes. See [Principle 4]	8.94	8.84	9.71	8.13	10.00	9.82	8.89
13 Students in the ethnic majority support diversity efforts that focus on relationships (getting to know someone of another ethnicity). IDEAL:AGREE - Majority group tends to focus on relationships. Minority groups tend to focus on structural changes. See [Principle 4]	6.82	6.84	5.57	6.70	6.25	7.94	6.11
21 Students in the ethnic minority support diversity efforts that focus on relationships (getting to know someone of another ethnicity). IDEAL:AGREE - Majority group tends to focus on relationships. Minority groups tend to focus on structural changes. See [Principle 4]	5.52	5.33	5.71	4.91	5.75	6.76	5.56
28 Our faculty and staff support diversity efforts that focus on relationships (getting to know someone of another ethnicity). IDEAL:AGREE - Majority group tends to focus on relationships. Minority groups tend to focus on structural changes. See [Principle 4]	7.25	6.94	6.00	7.48	7.25	8.29	7.33
<b>Questions that focus on Structural Changes</b>							
2 I am supportive of diversity efforts that focus on structural changes (admissions, hiring, scholarships, policies, etc.) IDEAL:AGREE - Majority group tends to focus on relationships. Minority groups tend to focus on structural changes. See [Principle 4]	7.15	6.69	9.43	5.96	10.00	8.41	7.22
14 Students in the ethnic majority support diversity efforts that focus on structural changes (admissions, hiring, scholarships, policies, etc.) IDEAL:AGREE - Majority group tends to focus on relationships. Minority groups tend to focus on structural changes. See [Principle 4]	5.29	5.57	5.14	5.17	4.50	5.18	4.78
22 Students in the ethnic minority support diversity efforts that focus on structural changes (admissions, hiring, scholarships, policies, etc.) IDEAL:AGREE - Majority group tends to focus on relationships. Minority groups tend to focus on structural changes. See [Principle 4]	6.37	6.00	5.86	6.57	6.75	7.18	6.56
29 Our faculty and staff support diversity efforts that focus on structural changes (admissions, hiring, scholarships, policies, etc.) IDEAL:AGREE - Majority group tends to focus on relationships. Minority groups tend to focus on structural changes. See [Principle 4]	6.46	6.51	5.86	6.39	7.75	6.71	5.78
<b>Other Question that refers to Principle 4</b>							
31 I would like to see the faculty and staff on our campus become more ethnically diverse. IDEAL:AGREE - If this is low with the majority group look for ways to stress the importance of power sharing for healthy ethnic relations. See [Principle 4]	6.65	6.43	8.29	5.35	8.25	7.82	7.00
<b>Questions to be grouped for comparison</b>							
3 I think talking about ethnic differences does more harm than good. I think it's better to be color blind. IDEAL:DISAGREE - Our ethnicity is a very important and divinely crafted part of our identity. See [Principle 7]	6.40	6.20	8.86	4.87	8.75	7.29	6.78
4 I'm willing to make sacrifices and be uncomfortable at times so our campus can be more diverse. IDEAL:AGREE - This is essential. See the e-learning [Harmonizing Cultures]	7.26	6.86	9.00	6.87	8.75	7.53	7.89
5 I think it is unfair to give a person special treatment because they are an ethnic minority. IDEAL:DISAGREE - The biblical basis for extending favor to those "on the outside" is covered extensively in the e-learning [The Art of Inclusion]	2.52	1.92	4.71	2.57	4.50	3.24	1.78
6 I think I have a pretty good idea about what the Bible teaches on ethnic relations. IDEAL:AGREE - You can have your students test their knowledge with the [Ethnos Relations Quiz]	7.35	6.31	5.71	7.91	9.50	8.94	8.89
7 I'm tired of people shoving ethnic diversity down my throat. IDEAL:DISAGREE - You may want to encourage those who feel this way to read [What does the Bible say about ethnic relations?]	5.52	4.90	6.71	5.65	7.50	6.59	4.78
8 Sometimes I feel like I don't belong on this campus. IDEAL:DISAGREE - Especially note if this is felt strongly by ethnic minorities. If so, look for opportunities to allow them to express why.	6.85	6.86	3.29	7.87	5.50	6.71	7.89
9 I wish there were more opportunities for us to learn about biblical ethnic relations. IDEAL:AGREE - A strong desire to learn is a great sign. Consider using some of our training resources or hundreds of others on our website.	5.90	5.49	8.43	5.48	6.50	6.65	5.56
10 I feel comfortable relating to people of other ethnicities. IDEAL:AGREE - If this is low consider using the e-learning [Crossing Cultures]	7.80	7.71	7.86	7.35	10.00	7.76	8.44
11 I feel like I am given especially good treatment on our campus because of my ethnicity. IDEAL:DISAGREE - If agree is high here consider using the e-learning [The Art of Inclusion]	6.55	6.71	8.14	7.13	7.50	4.59	6.22
12 I feel like I am given especially bad treatment on our campus because of my ethnicity. IDEAL:DISAGREE - If agree is high here consider using the e-learning [The Art of Inclusion]	8.09	8.47	5.29	7.78	10.00	7.94	8.44
15 Students in the ethnic majority feel like ethnic diversity is being forced on them. IDEAL:DISAGREE - If agree is high here consider focusing more on WHY you promote ethnic diversity (biblical basis, effectiveness, etc.)	4.97	4.96	5.57	4.30	4.75	5.53	5.33
16 Students in the ethnic majority go out of their way to help ethnic minority students feel welcome and accepted. IDEAL:AGREE - Especially note the opinion of ethnic minorities.	5.73	6.08	3.43	5.65	5.00	6.29	5.11
17 Students in the ethnic majority are given better treatment than ethnic minority students. IDEAL:DISAGREE - Note if there is a discrepancy between majority and minority on this.	6.94	7.55	4.29	6.91	7.00	6.35	6.89

Question Grouping Selections John S-2.xlsx

	Members:	All Respondents	Majority Freshmen	Minority Freshman	Majority Sophomores	Minority Sophomores	Faculty	Staff
		114 Group 0	52 Group 1	7 Group 2	23 Group 3	4 Group 4	17 Group 5	11 Group 6
18	People unfairly assume students in the ethnic majority are prejudiced and closed minded. IDEAL:DISAGREE - If agree is high here consider emphasizing that all groups can struggle with being prejudiced and closed minded.	3.64	3.37	4.29	3.22	6.25	3.88	4.11
19	Students in the ethnic majority are committed to working through ethnicity-related conflict and division when it comes up. IDEAL:AGREE - See e-learning [Harmonizing Cultures]	6.38	6.63	5.57	6.04	5.75	6.88	5.78
20	Many students in the ethnic majority harbor prejudice and resentment toward students in the ethnic minority group. IDEAL:DISAGREE - If agree is high here proactively address it and monitor it carefully.	6.73	7.00	5.86	7.30	4.75	6.35	6.11
23	Students in the ethnic minority feel welcomed and accepted on our campus. IDEAL:AGREE - Especially note the opinion of ethnic minority students.	6.10	6.00	4.86	6.17	6.00	7.00	5.78
24	Students in the ethnic minority are given opportunities to express themselves and help to shape our campus. IDEAL:AGREE - Especially note the opinion of ethnic minority students.	6.94	6.90	5.29	6.96	6.50	7.82	6.89
25	Students in the ethnic minority are forced to do things the way the ethnic majority prefers for them to be done. IDEAL:DISAGREE - Especially note the opinion of ethnic minority students. If agree is high look for ways to better share leaders.	5.71	5.96	4.71	5.96	6.75	5.47	4.44
26	Students in the ethnic minority are committed to working through ethnicity-related conflict and division when it comes up. IDEAL:AGREE - This is essential. See e-learning [Harmonizing Cultures]	5.36	5.10	6.14	4.87	5.75	6.12	5.78
27	Many students in the ethnic minority harbor prejudice and resentment toward students in the ethnic majority. IDEAL:DISAGREE - If this is high it is something you will want to proactively address and monitor carefully. Look for sources of resentment.	4.72	4.88	4.29	4.09	2.25	5.71	5.11
30	Our faculty and staff do a good job of creating an environment where everyone's needs are taken into consideration. IDEAL:AGREE - If agree is low, look for opportunities to get the input of more people when making decisions.	7.05	6.98	6.43	6.52	7.00	8.29	6.89
32	I occasionally hear a faculty or staff member make a culturally insensitive or prejudiced comment. IDEAL:DISAGREE - If this is high it is something you can use to prompt discussion and targeted training with your leaders.	7.05	7.04	6.29	7.48	7.00	7.76	5.22
33	Our faculty and staff have clearly communicated their vision and goals in the area of ethnic diversity. IDEAL:AGREE - It is essential that everyone has a clear understanding of your campus's vision and goals.	5.75	6.18	5.57	5.78	4.75	5.24	4.89
34	Our faculty and staff do a good job of handling ethnicity-related divisions and conflict when it comes up. IDEAL:AGREE - If this is low, consider using the e-learning [Harmonizing Cultures]	6.51	6.55	5.71	6.96	5.00	6.71	6.11
35	I feel like the faculty and staff care about my opinions and preferences. IDEAL:AGREE - Especially note the opinion of ethnic minority students.	6.73	6.69	6.43	6.61	6.00	7.35	6.67
36	I wish our faculty and staff talked less about diversity and ethnic relations. IDEAL:DISAGREE - If this is high then we recommend focusing on the biblical mandate. See [What does the Bible say about ethnic relations?]	5.61	5.08	7.14	4.39	8.00	7.24	6.22
37	Our campus does a good job of pursuing and promoting ethnic diversity. IDEAL:AGREE	6.22	6.12	5.43	6.35	6.50	6.76	5.89
38	Our campus does a good job of welcoming and recruiting ethnic minority students. IDEAL:AGREE	6.56	6.55	6.43	6.87	6.75	6.88	5.22
39	Our campus does a good job of retaining ethnic minority students. IDEAL:AGREE	5.65	5.47	5.43	6.00	5.50	6.24	4.89
40	Our campus does a good job of welcoming and recruiting ethnic minority faculty and staff. IDEAL:AGREE	5.60	5.88	4.57	5.61	5.25	5.76	4.67
41	Our campus does a good job of retaining ethnic minority faculty and staff. IDEAL:AGREE	6.02	6.22	4.57	5.57	5.50	6.65	6.22
42	Our campus does a good job of working through ethnicity-related divisions and conflict. IDEAL:AGREE	6.42	6.57	5.57	6.35	6.25	7.06	5.33
43	Our campus does a good job of creating an atmosphere where everyone is treated with equality. IDEAL:AGREE	7.09	6.86	5.86	6.91	7.50	8.00	7.89
44	Our campus does a good job of handling ethnic relations in a healthy, biblical, God-honoring way. IDEAL:AGREE	7.46	7.61	5.71	7.52	7.00	7.88	7.22

ID	date	group	a	a	d		a	d		a	d		d		a
			q01	q02	q03		3 q04	q05		5 q06	q07		7 q08		8 q09
1514	1/5/2012	1	10	7	1 N		5	10 N		10	7 N		6 N		4
1515	1/5/2012	1	9	7	3 N		5	8 N		8	5 N		2 N		6
1516	1/5/2012	1	10	10	5 N		9	6 N		8	1 N		6 N		7
1517	1/5/2012	1	10	10	0 N		10	9 N		8	0 N		5 N		10
1518	1/5/2012	1	5	6	7 N		5	10 N		8	7 N		0 N		5
1519	1/5/2012	1	10	8	4 N		7	6 N		7	6 N		2 N		6
1520	1/5/2012	1	10	10	2 N		10	1 N		9	6 N		0 N		6
1521	1/5/2012	1	8	7	6 N		8	8 N		9	2 N		0 N		5
1522	1/5/2012	1	8	5	7 N		6	9 N		10	10 N		0 N		0
1523	1/5/2012	1	10	9	5 N		6	10 N		8	6 N		0 N		2
1524	1/5/2012	1	10	8	2 N		8	9 N		7	3 N		0 N		7
1525	1/5/2012	1	10	10	0 N		10	10 N		10	0 N		0 N		10
1526	1/9/2012	1	8	6	5 N		6	10 N		7	10 N		0 N		5
1527	1/9/2012	3	3	0	10 N		5	10 N		10	10 N		5 N		0
1528	1/9/2012	3	5	0	10 N		5	10 N		5	10 N		0 N		0
1529	1/9/2012	3	10	10	10 N		10	5 N		10	0 N		0 N		10
1530	1/9/2012	3	5	0	10 N		5	10 N		5	10 N		0 N		0
1531	1/9/2012	3	8	7	1 N		7	6 N		8	0 N		0 N		8
1532	1/9/2012	3	8	7	5 N		7	8 N		8	6 N		2 N		5
1533	1/9/2012	4	10	10	5 N		5	7 N		8	5 N		0 N		5
1534	1/10/2012	1	10	10	0 N		10	5 N		10	0 N		7 N		8
1535	1/11/2012	1	10	10	0 N		10	5 N		9	0 N		8 N		8
1536	1/18/2012	1	6	7	5 N		2	10 N		2	5 N		0 N		5
1537	1/18/2012	1	10	10	1 N		7	9 N		4	8 N		0 N		7
1538	1/18/2012	2	10	10	0 N		10	2 N		7	0 N		7 N		10
1539	1/18/2012	1	10	9	9 N		9	8 N		5	5 N		0 N		7
1540	1/18/2012	1	10	8	4 N		7	9 N		5	4 N		1 N		5
1541	1/18/2012	1	10	10	0 N		9	10 N		5	4 N		0 N		9
1542	1/18/2012	1	10	10	3 N		6	7 N		8	5 N		1 N		2
1543	1/18/2012	2	10	10	1 N		10	5 N		4	2 N		10 N		8
1544	1/18/2012	1	10	10	4 N		10	7 N		7	5 N		0 N		5
1545	1/18/2012	1	10	5	0 N		8	10 N		5	7 N		10 N		10
1546	1/18/2012	1	10	10	2 N		9	7 N		7	1 N		1 N		7
1547	1/18/2012	1	9	4	3 N		8	7 N		3	5 N		0 N		7
1548	1/18/2012	1	9	8	5 N		4	10 N		5	6 N		10 N		5
1549	1/18/2012	1	10	10	1 N		6	5 N		3	5 N		0 N		8
1550	1/18/2012	1	10	5	0 N		5	9 N		0	5 N		0 N		8
1551	1/18/2012	1	5	5	3 N		4	6 N		0	2 N		7 N		7
1552	1/19/2012	2	10	8	2 N		10	7 N		7	4 N		0 N		6
1553	1/19/2012	1	5	2	10 N		0	10 N		8	9 N		7 N		0
1554	1/19/2012	1	8	2	5 N		2	8 N		5	5 N		2 N		5
1555	1/19/2012	1	8	5	1 N		5	6 N		6	5 N		1 N		6
1556	1/19/2012	1	9	7	9 N		10	5 N		6	7 N		8 N		8
1557	1/19/2012	1	10	10	5 N		8	10 N		10	5 N		1 N		8
1558	1/19/2012	1	10	0	10 N		5	8 N		2	5 N		0 N		0
1559	1/19/2012	1	10	0	10 N		10	10 N		0	10 N		0 N		0
1560	1/19/2012	1	10	8	0 N		7	6 N		2	5 N		5 N		7
1561	1/19/2012	1	10	5	8 N		9	10 N		10	5 N		1 N		6
1562	1/20/2012	4	10	10	0 N		10	5 N		10	0 N		2 N		8
1563	1/20/2012	3	5	3	3 N		3	10 N		7	3 N		0 N		8
1564	1/22/2012	1	10	10	0 N		10	5 N		9	0 N		2 N		10
1565	1/24/2012	2	10	9	1 N		6	5 N		3	1 N		5 N		10
1568	3/16/2012	5	8	3	8 N		3	8 N		8	8 N		3 N		5
1569	3/16/2012	5	10	10	0 N		10	0 N		9	0 N		8 N		8
1570	3/16/2012	6	10	5	0 N		10	10 N		10	10 N		8 N		5
1571	3/16/2012	5	10	5	3 N		7	10 N		10	5 N		1 N		5
1572	3/16/2012	6	9	8	2 N		7	6 N		8	6 N		7 N		3
1573	3/16/2012	5	10	10	0 N		10	1 N		10	0 N		8 N		10



1574	3/16/2012	3	10	6	5 N	8	10 N	10	2 N	0 N	7
1575	3/16/2012	1	10	0	0 N	10	10 N	10	9 N	5 N	0
1576	3/16/2012	4	10	10	0 N	10	5 N	10	5 N	10 N	8
1577	3/16/2012	4	10	10	0 N	10	5 N	10	0 N	6 N	5
1578	3/16/2012	1	7	5	0 N	5	10 N	6	0 N	8 N	2
1579	3/16/2012	5	10	10	0 N	8	9 N	10	9 N	0 N	7
1580	3/16/2012	3	10	8	5 N	4	8 N	8	0 N	0 N	8
1581	3/16/2012	5	10	10	5 N	7	7 N	10	1 N	6 N	6
1582	3/16/2012	3	8	3	10 N	7	10 N	8	2 N	10 N	0
1583	3/16/2012	3	10	9	8 N	9	3 N	8	2 N	8 N	6
1584	3/17/2012	1	7	7	4 N	4	10 N	4	7 N	10 N	3
1585	3/17/2012	1	10	10	5 N	9	8 N	5	10 N	10 N	2
1586	3/17/2012	1	5	0	10 N	0	10 N	10	10 N	7 N	2
1587	3/17/2012	2	10	10	3 N	9	9 N	7	1 N	6 N	7
1588	3/17/2012	5	10	8	6 N	10	9 N	7	3 N	0 N	8
1589	3/17/2012	6	6	4	4 N	6	8 N	5	6 N	2 N	3
1590	3/17/2012	1	5	5	5 N	5	7 N	5	3 N	1 N	5
1591	3/17/2012	6	6	5	8 N	6	9 N	9	10 N	1 N	5
1592	3/17/2012	6	10	8	5 N	10	9 N	10	6 N	0 N	5
1593	3/17/2012	5	10	10	1 N	10	9 N	10	0 N	2 N	10
1594	3/17/2012	3	10	10	0 N	10	10 N	10	5 N	0 N	7
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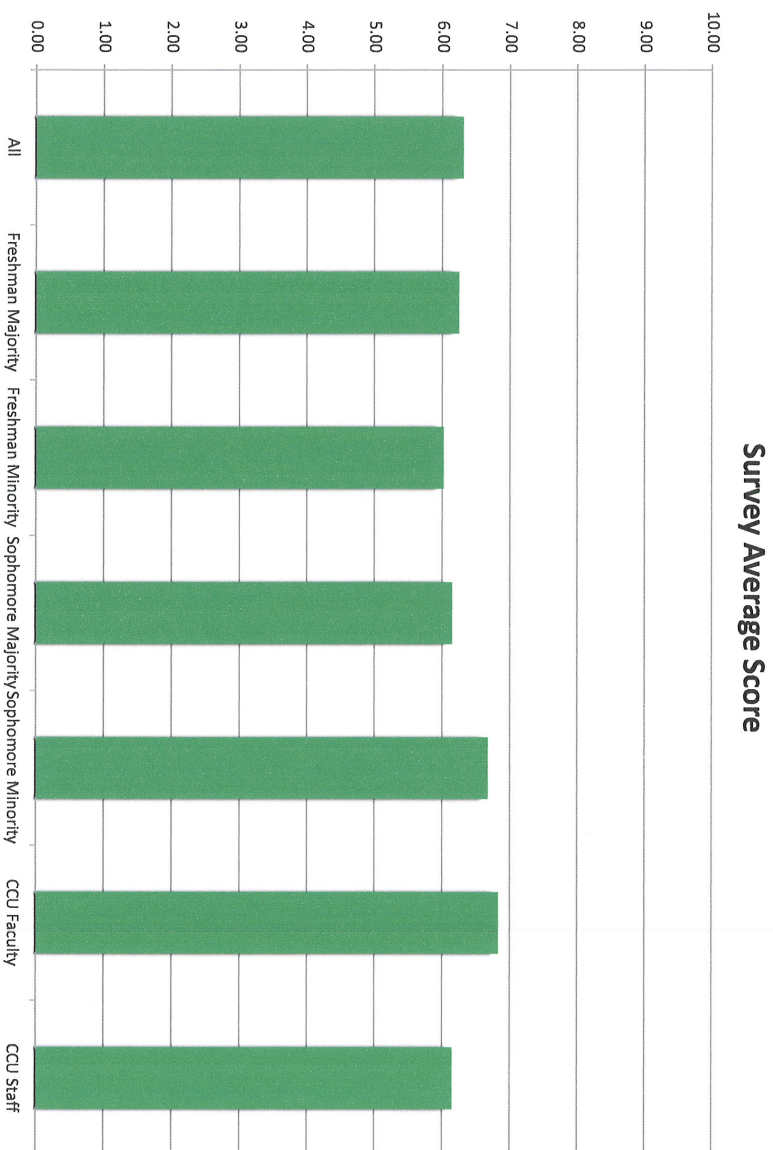


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2	2	0	0	0 N	2	10 N	0	0	0	10	10 N	2	2
5	5	5	7	5 N	4	5 N	8	5	8	8	1 N	5	8
5	5	6	8	3 N	7	5 N	7	7	8	5	1 N	8	9
5	5	10	10	0 N	5	0 N	5	5	5	5	0 N	5	5
5	5	5	7	7 N	6	5 N	8	5	8	8	6 N	3	8
5	5	8	8	2 N	5	5 N	7	6	8	5	1 N	5	8
5	7	8	6	5 N	5	7 N	10	9	8	5	0 N	5	8
8	8	8	5	5 N	8	5 N	8	8	8	8	0 N	5	8
5	5	7	7	5 N	2	2 N	7	7	8	5	0 N	9	9
9	9	7	10	5 N	9	2 N	10	10	9	10	0 N	9	8
2	8	0	5	5 N	2	10 N	8	5	8	5	2 N	8	5
8	8	7	9	7 N	7	8 N	9	7	8	8	8 N	6	8
8	8	7	9	7 N	7	8 N	9	7	8	8	8 N	6	8
5	5	4	3	9 N	6	3 N	5	5	4	8	2 N	5	4



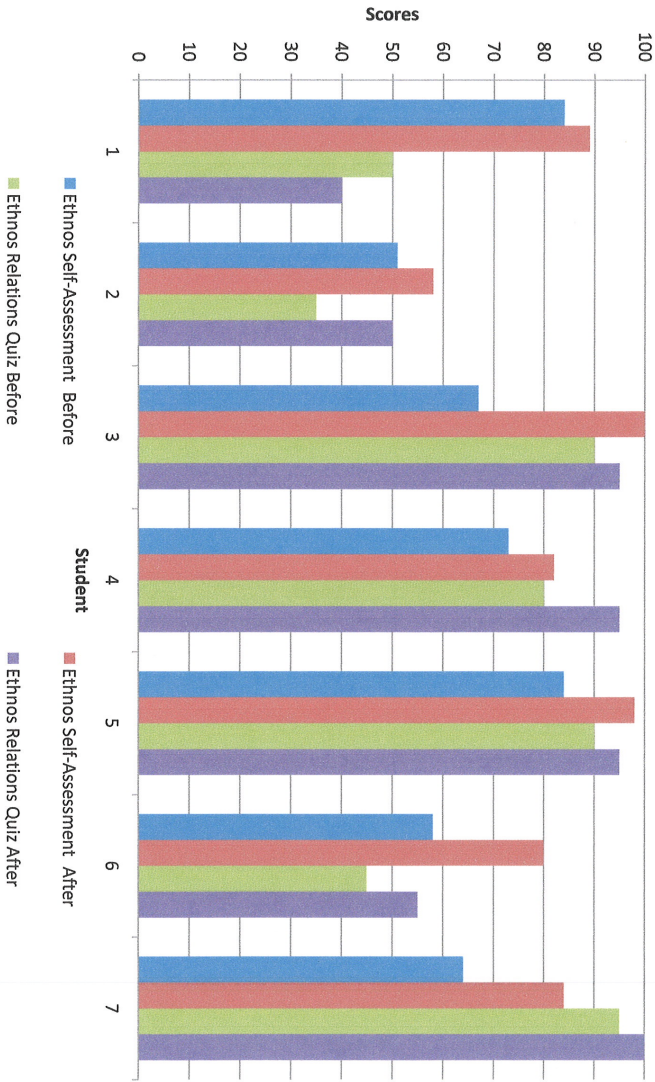
a	d		a	a	a	a	a	a	a	a	comments
q35	q36	36	q37	q38	q39	q40	q41	q42	q43	q44	
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2	8	N		4	4	3	3	8	6	6	8
7	2	N		7	2	3	3	3	3	6	5
10	0	N		7	5	5	5	2	5	7	8
10	10	N		5	5	5	5	5	5	10	10 I think that a lot of talk on diversity is best le
6	6	N		7	7	6	6	5	8	10	10 As part of the basketball team, I usually judg
10	1	N		5	4	10	8	10	10	10	10
9	2	N		9	9	8	9	8	9	9	9
9	9	N		5	5	5	5	5	9	10	10
9	5	N		9	9	7	5	9	10	10	10
8	2	N		8	8	8	5	3	6	7	9 I think that this school is not very ethnically c
10	0	N		10	10	10	10	10	10	10	10
9	10	N		7	8	2	2	7	7	7	9
0	10	N		5	5	0	5	5	0	5	5
10	10	N		10	10	10	1	1	10	10	10 We should have to take Spanish as a seconde
5	5	N		5	10	10	10	10	5	10	8
10	10	N		10	10	10	1	1	5	5	5 I think we should be required to take Spanist
5	0	N		2	2	2	3	2	1	4	2
7	6	N		7	8	7	6	6	7	7	10
10	3	N		10	10	8	9	9	10	10	10 I love CCU!!!
3	0	N		2	2	2	2	2	1	1	4
3	0	N		0	3	5	5	5	1	2	2
5	2	N		3	7	6	7	8	7	10	8
10	7	N		10	9	9	7	8	9	10	9
8	0	N		7	10	8	5	7	7	8	9
3	5	N		5	5	5	5	5	5	5	5
8	5	N		8	8	8	8	8	8	10	10
10	2	N		10	10	10	10	10	10	10	10
7	5	N		5	7	2	5	5	5	10	8
3	5	N		3	5	5	5	1	3	4	2
9	8	N		8	9	9	9	9	9	10	10
0	5	N		5	5	5	5	5	5	0	5 I feel that this survey was only for the ethnic
4	3	N		6	6	6	5	4	6	7	6
8	2	N		5	5	5	5	5	5	9	5 I can't speak as to the opinions or intentions
7	3	N		5	4	5	5	5	4	4	5
10	0	N		10	10	10	10	10	10	10	10
10	3	N		7	10	5	7	5	7	10	10
6	5	N		3	3	4	5	5	5	5	7
9	1	N		8	9	5	7	7	7	10	10
2	10	N		2	2	0	3	1	3	1	2 There's no need for diversity in the school! ~
7	6	N		8	8	7	8	7	7	2	9 CCU should not be focusing on gaining studei
6	4	N		6	6	6	6	6	7	6	9
8	8	N		8	7	8	8	8	8	7	9
7	5	N		3	5	4	4	4	4	7	6
10	10	N		5	10	10	7	5	9	10	10
10	10	N		10	10	10	5	10	10	10	10
5	5	N		7	7	1	5	5	5	4	6
9	2	N		5	8	5	8	8	5	9	5
3	1	N		9	7	7	7	8	10	10	10
5	5	N		5	5	5	5	5	5	5	10
7	6	N		10	10	0	10	10	10	10	10
8	2	N		7	8	8	5	7	9	5	5
8	8	N		7	7	7	7	7	7	7	7
7	0	N		2	5	5	5	5	5	5	5
1	5	N		3	3	3	5	5	5	8	8
6	4	N		8	8	6	9	10	8	8	8 31: I'm fine with diversity, but one that come
10	3	N		6	3	3	2	8	4	8	7
8	1	N		9	4	2	1	9	7	9	9

8	4	N	7	7	7	4	4	7	10	10	
10	10	N	10	10	5	5	10	10	5	10	It is sad to think that these questions are ge
5	0	N	2	5	2	0	0	0	5	3	
6	4	N	5	5	5	5	5	5	5	5	i think making the campus more diverse for p
0	7	N	5	5	5	5	5	5	0	5	
10	3	N	6	4	4	5	5	7	9	10	
9	2	N	9	9	8	9	8	9	9	10	
10	0	N	8	8	8	8	8	8	8	8	#31 I think that there are other factors to co
2	4	N	4	7	7	7	7	7	7	7	
8	3	N	2	2	3	4	3	3	0	3	I am not an ethnic minority and I am not sur
6	3	N	4	6	0	3	6	6	7	6	I'm a senior, most people share my ethnicity
0	5	N	5	5	5	5	5	5	5	5	I Feel that the only ethnicity issues being shc
0	10	N	5	5	5	5	5	5	5	5	CCU is a primarily white school. Don't change
8	2	N	7	7	5	7	5	8	9	9	
5	2	N	5	7	4	2	1	5	10	10	
2	5	N	5	6	5	4	5	5	7	7	
7	5	N	5	8	6	5	5	5	5	10	
7	6	N	7	5	5	5	5	5	8	5	CCU goes beyond the "black and white" tradi
8	5	N	7	9	7	5	8	5	9	8	
4	0	N	3	3	3	3	3	3	4	3	I would like to see CCU focus some attention
10	5	N	10	10	8	8	8	7	3	10	there is always going to be ethnic tension. Th
7	5	N	6	6	4	6	4	6	7	7	
9	0	N	9	7	7	7	9	9	9	10	
5	5	N	5	5	5	5	5	5	5	5	
9	3	N	2	2	2	2	3	5	6	5	
8	10	N	5	9	4	5	4	7	8	8	
5	0	N	2	5	5	5	5	5	5	5	
5	5	N	7	8	7	9	8	10	9	7	
9	0	N	7	4	4	4	9	5	6	6	When there are ethnically charged conflicts o
5	6	N	5	7	5	6	5	6	6	6	
7	5	N	7	7	8	7	8	5	10	9	Questions 19 and 26: I am not personally aw
5	5	N	8	8	8	8	8	8	8	8	"dog"
10	0	N	9	9	9	8	9	10	10	10	re: 29) I think our school's urban scholar pro
10	3	N	9	10	5	10	9	10	8	10	
6	5	N	4	4	2	5	5	5	7	5	
7	7	N	8	7	7	7	7	7	7	7	
10	10	N	10	10	10	5	5	10	10	10	
5	5	N	0	0	0	0	0	0	0	0	
8	2	N	8	9	8	5	9	8	9	8	"Neutral" for me often means "I have no way
9	2	N	8	10	9	5	9	9	10	8	
0	5	N	5	5	5	5	5	10	10	10	I have yet to see ANY ethnicity related issues
5	5	N	6	6	6	4	5	5	9	8	
5	5	N	6	7	5	5	5	6	7	7	Sometimes I left the answer on neutral simpl
7	5	N	7	5	5	5	5	5	9	9	
8	0	N	7	6	6	6	6	6	8	8	
10	5	N	5	5	5	7	5	8	8	8	
8	2	N	9	9	8	7	7	7	7	8	
5	5	N	2	2	5	2	5	5	0	5	
8	9	N	8	8	6	9	9	9	7	8	
8	9	N	8	8	6	9	9	9	7	8	
4	5	N	6	6	7	3	5	5	5	5	



**Survey Overall Scores**





**APPENDIX K**

**PRE-COURSE SURVEY DISCUSSION: PCE 110 FOUNDATION OF  
EDUCATION**

PRE-COURSE SURVEY DISCUSSION

PCE 110 Foundations of Education  
Guest Lecturer: Dr. John W. Edmerson

Multiethnic/Multicultural Church Information

Question 1

Professor: What did you learn from today's presentation?

John: There wasn't so much learning; it was more of a recap of previously observed information.

Jasmine: I learned about the impact that can be made from the use of scripture. Dr. Edmerson made great points by backing it all up with scripture. He had scripture to back up everything and that made it valid. I also took away how much the Bible has to say about including all nations and races in God's work. It is not about forcing integration, but rather understanding it.

Sarah: The #1 thing that stood out to me is why we should have multi-culture in the church. Things I could do to better my Christianity, and motivation to make me inspired to do great things for God.

Tyrone: That as Christians we must learn to reach all people-groups and that may take us to leave our comfort zone and also reach out to other ethnic groups to make the church grow and bring them to Christ.

Elijah: Today's presentation was very useful. Since I grew up in a very diverse church, I have never really realized what a problem diversity is for the American church. I have learned that diversity in the church will grow in due time.

Ella: The importance of having a multi-ethnic church. We are all created by ONE God. We talked about many of the struggles that the church faces.

Sam: I learned that diversity in the church is very important. It's also important that the church isn't just diverse, but integrated. Your church shouldn't be comfortable. Christ didn't come to this earth for us to be comfortable. He came for us to love everyone.

Zach: The importance of realizing cultural diversity and unity, being different but looking past and taking down barriers.

Liz: I learned that people are still wrapped up in this segregation stuff. We need to look past it, integrate our churches and stop being childish.

Anna: Cultural diversity is something that should be necessary in schools, neighborhoods,

businesses and societies. This goal seems possible. The Bible says again and again that we are the same and all loved by God so we must love others just like Christ loves us.

Jordan: I learned that diversity and multiculturalism is very important in the church. It is scriptural for our churches to be diverse. It says for us to reach out to all nations everywhere. I also learned that it is typical for ethnic groups to stay within their groups, instead of reaching out to other ethnicities.

## Question 2

Professor: How can this information be presented without offending the students?

John: Get a viewpoint from all sides of the ethnicities.

Jasmine: Backing up every point with a scripture validates the points and makes them truth instead of opinion. Also, once we develop an understanding of the problem, we can have a mature discussion about it. That's when actions begin to get carried out.

Sarah: Bringing it up using scripture. No one should be offended when talking about scripture.

Tyrone: Enforce Christ through the elimination process of racism. Don't generalize.

Elijah: I think this information can be presented in very few ways that may not be offensive. I think it deals much with the students and their personal view on the topic. Perhaps, having the students find the information and they present it.

Ella: I think the best way is to be true in the things you say. If you beat around the bush, that's when people get offended.

Sam: This information should be presented unbiased. It also needs to be relevant and stating facts.

Zach: Just matter-of-factly, with no bias or prejudice. By dealing with facts, emotions have less room to flare up.

Liz: I think that in many cases, this presentation does offend students. Well maybe not offend, but I think that everyone is aware of what is going on. "Preaching to the choir" if I may.

Anna: Presenting it from a biblical standpoint. Do what Dr. John Edmerson did with us. All the Bible verses that talk about equality and love. If a student is going to argue with what the word of God clearly says, then they need to change their heart.

Jordan: It can be presented by providing them facts about diversity and the lack of diversity, as well as how others view other ethnicities. It is also good for everyone to discuss their feelings on the topic.

### Question 3

Professor: Does CCU need a similar course as a part of our ministry and educational training? Why? Agree or disagree.

John: No, I don't think it is necessary because it is not enough substance to fill an entire class.

Jasmine: No, I think it falls under Foundations of Education because it's an issue we need to address to be able to effectively minister or preach in any school or church. Understanding these issues will make for effective teaching and ministering.

Sarah: Absolutely yes! I learned a lot and it is an issue that needs to be brought up. We as Christians need a lot of education to prepare us for every scenario if we went to one day potentially face the world to spread the gospel.

Tyrone: I would agree, but it would have to be in great detail and involve analyzing and being involved with different cultures to get the full experience.

Elijah: Yes! Anyone in a ministry position in the church should be trained in a way where they are familiar with how to deal with diversity or the lack thereof.

Ella: I definitely think that CCU needs a course as part of our training. I would really enjoy that. Students need to be exposed to ethnic diversity and its issues.

Sam: I think that CCU needs to keep encouraging diversity. CCU needs to continue the normal lessons and encouraging everyone to love each other. I think it would be neat to have a course talking about diversity.

Zach: I would agree, and such a course would be beneficial to those studying for the ministry.

Liz: No. Again, preaching to the choir.

Anna: I think CCU would benefit from such a class. People are coming from different backgrounds. We all need to be educated with what the scriptures say about equality. If we are here to study the Bible, we must study all of it. Not just that parts that make us feel comfortable.

Jordan: Yes, because it is important for us to understand other cultures and how not to offend their culture unintentionally.

### Question 4

Professor: Should the course be required for all graduates of CCU? Why or why not?

John: No, it is not significant enough.

Jasmine: Yes, because this is a Christian college and taking this course better your ability to



evangelize and that's what Christianity is all about.

Sarah: Yes, I am a freshman and I am able to understand the issue and have time to change/make a change.

Tyrone: This is hard for me to answer because I do not see racism as a problem. I would say yes, or perhaps offer it as an elective class.

Elijah: I don't think it should be required for everyone but definitely for the ministry majors because they're active in the church and need awareness on the topic.

Ella: I think so because we are a university based in an urban environment. We can all benefit from that type of course.

Sam: I don't think it should be required because some people may have a past of much diversity.

Zach: I think only those studying education and/or the ministry should be required to take the course.

Liz: No. This is a great idea. But I think that you are targeting the wrong audience. The older generations are the ones that seem to have the segregation issues.

Anna: Yes. Like I said above, we are all here to get a degree in Biblical Studies. That requires us looking at the whole Bible. We must love like Jesus loved. That means loving everyone the same.

Jordan: Yes, because it will help us become more aware and understanding of other races and cultural groups. It will help us reach to all.

**APPENDIX L**  
**POST SURVEY STUDENT REFLECTIONS**

Roland Christy

Christy 1

1/6/12

Reflection on Guest Speaker

1/6/12

Box # 674

Doctor Edmerson was an enthusiastic and engaging lecturer who spoke on the role of diversity and ethnicity. I was impressed with his knowledge on Scripture and surprised at just how often this subject was mentioned in the Bible. Before the lecture, I must admit that I had had no real reflection on cultural diversity until this stimulating lesson.

Doctor Edmerson handled the subject matter-of-factly with no bias or prejudice, and I believe that is how this delicate subject should be handled. I believe he made the students really think about the importance of this issue, especially with all of the Biblical backing that he presented.

Doctor Edmerson did not just lecture on his lesson but provided alternative means of grasping the subject matter. With online quizzes, news reports, and videos, he kept his lecture diverse in application but focused and singular in scope that the students would have a variety of means to understand. This is an excellent method of teaching and shows the professor's mastery of differentiate education. By asking the students questions, he was able to keep the entire class engaged and focused.

Doctor Edmerson, I felt, cared about the class and the students' thoughts and opinions. His wealth of information was made relevant to the students as he gave it to them and found ways to ensure that they had truly grasped it. I came away from the class enriched with thought on a most interesting and important subject.

Richard Ellison

Professor Edmerson

1/5/2012

Box # 322

Professor Edmerson Reflection

I think that Professor Edmerson had some interesting things to say. I really think that the whole racial issue isn't something that we need a course on. I don't even think that we need to have a *class* on it. I grew up in the second most diverse high schools in the country. (Princeton High) I know what it is like to have an integrated lifestyle and I'm used to it. It's what I have grown up on.

I think that the whole "white" heritage thing is crap too. I totally agree with Brittney when she said that we had "American" culture and the fact that we "enjoy" that American culture is our right. That right belongs to anyone who is an American citizen regardless of race or ethnicity. If you want to come to America or live in America, expect to live like an American. This, in my opinion has absolutely nothing to do with the fact that America was settled by white people. Consider this; I guarantee you that our "white" culture is very different than a European lifestyle. Therefore it is not the same.

I think that reaching out to our church neighborhoods, however, is a very important issue that needs to be addressed. Our churches *do* need to be more diverse. My own church sits right in the middle of a black neighborhood, yet I'd say that 80-90% of our congregation is white.

Ellison 2

After it was all said and done I think that Professor Edmerson brought some very interesting subjects to the table. However, he is preaching to the choir I'm afraid about the racism. That seems to be older generations much more than it is ours. Yes the kids on the DVD had their fair share to say, but how much of that was unprovoked? They have grown up hearing their parents complain about the unfairness and so on and so forth. Anyways, I'm glad he came in and I really think that the integrating the church concept is great and will help me in my Christian Education.

Megan Trammel

9/5/12

#56

Dr. Edmerson is a very wise man. I enjoyed his teaching in class today. He really knows how to get people's interest. All the information he brought to the table, he really made it interesting and you could tell he enjoyed what he was talking about. I love how you could see his love for the Lord and love for people. He talked about diversity in education, school and church. He made a point that churches seemed to be segregated and that is the one place where that should not be happening. We should be united within the church and that should be the one place where we all come together because that is what Jesus commanded. I really love how Dr. Edmerson didn't seem biased to anyone's opinions. It seemed he really took to heart whatever anyone had to say. Dr. Edmerson is really enjoyable to listen to and watch teach. I found it really refreshing how he constantly used scripture to back what he was saying. It really validated the points he was making. It was also impressive how he knew all the verses he recited by heart and whatever we were talking about he could find a reference right away. You don't see that much these days, and I truly respected that. Dr. Edmerson brought up a lot of controversial topics about diversity and really encouraged thought about whether or not it's a problem in today's culture. I believe that there is some problems, but I don't see too much of an issue. I almost feel in a lot of cases, at least one's I've been in recently, the minorities are meshing in with really well with everyone else and it's not an issue. Then someone brings up the race issue and then it becomes awkward for everyone because it's brought to everyone's attention then we start singling people out. I hate that, because then no one wants to say anything and the whole situation is awkward. I believe, however in situations where there is negative energy towards minority and it's obvious, that's when I think it would be appropriate

to say something about the issue. I definitely think that CCU could use some diversity. I would love to see more students and faculty of different ethnicities to spice this place up a bit.

Brittany Blevins

Foundations of Christian Education

Dr. Edmerson's Presentation Reflection

January 6, 2012

Dr Edmerson's presentation in class was simply phenomenal. I believe that the topic of multiculturalism in the Church and in the classroom is sometimes overlooked by teachers and professors so the importance of the topic is overlooked in result. Dr. Edmerson's presentation explained the importance of multiculturalism and why it is needed in this sort of setting. I really loved how he was open about his life story and how he became a Christian. The fact that he could tell us that story without any alterations that would affect the impact of the story was wonderful.

Coming up from a very multicultural church, the topic of today's class was not very new to me and it wasn't a surprise. My home church in Louisville is about split between White and Haitians. I love the taste of the cultures that you get in our church. I especially enjoyed that whenever I was younger and still in kids church, we were taught worship songs and kid's songs in Creole, the Haitian language. Having the perspective of growing up in a multicultural setting with my church family definitely puts me at an advantage when it comes to interacting with people of multiple cultures in the Church setting.

Another thing that I really enjoyed about Dr. Edmerson's presentation in class was the whole fact that it promoted a lot of critical thinking. Whenever we watched the movie about the minorities at a Christian college in California, it got me thinking a lot and even debating some in my own head about the topics that were mentioned in the video. A whole new concept that was introduced to me was the term 'white culture'. After a lot of thinking, I decided that I didn't like



it. We are not a 'white culture' just like we are not a 'black culture'. Together, we are the 'American culture'. Some may argue against this, but I believe that all of things someone would consider 'black culture' is really just a sub-category in 'American culture'. This topic also brought me to thinking about the term 'African-American' and 'European-American'. I've decided that I absolutely detest those terms. I was not born in Europe. I am not a European. Then why am I identified as one before my real culture? I don't like it at all. Many, many years ago, when my family came here from Europe, they were 'European-Americans'. I however, am most definitely not.

I also really enjoyed the vast use of Bible passages in the presentation. I believe strongly in the phrase 'Where the Bible speaks, I speak. Where the Bible is silent, I am silent'. Therefore, I really liked that I can now point out specific passages in the Bible while defending my beliefs.

Aaron Adams

Dr. Edmerson

Guest Speaker Reflection

6 January 2012

#### Reflection

I personally enjoyed our guest speaker Dr. Edmerson. He spoke to us for the majority of the day about the issues we face regarding ethnicity. We talked about the area's where church's just seem to struggle. Dr. Edmerson talked about how there are a lot of predominantly "white" church's as there are predominantly "black" church's. It seems that in this day in age we should have more cross-cultural church's.

I found it specifically interesting that after we took our online surveys and quizzes we came back and looked at many of the scripture verses that talk about cultures and ethnicities. There are a wide variety of verses that really condemn disunity in the church. We really focused a lot of our attention on the idea that we are all created by one God for one purpose, that's to glorify him. One other thing that really stuck out to me that Dr. Edmerson brought up was the scriptures that start out by addressing the audience as "brothers and sisters". This is something that I think a lot of people really struggle with especially in the church. We like things our way and our way only. We have a hard time adapting to other cultures and ethnicities and what they like as well. As the church we need to become less sensitive about the color and more sensitive that we were all created by God and equally at that. We also watched a video produced by a Christian university. This

video had many different ethnicities and genders that talked about the issues they have with other genders or the issues they face because of their ethnicity. This really helped open up a positive and informative discussion for the whole class. I enjoyed this class. Dr. Edmerson did a great job of keeping us engaged.

Roxy Kendrick

#### Reflection

Dr Edmerson came in and talked about racial diversity and how it affects culture and religion. Even though I have been around other races for most of my life, it was still a very interesting topic. He talked about how it is harder for some of the minorities in today's society and brought to my realization some of the privileges Caucasians have that I never even knew about! I was so thankful for him to come because it gave me a new perspective about things I never even thought about before. At the end, I was well over motivated and ready to do something about it. I guess you could say that a spark in my fire was lite. Cultural diversity is a serious issue and people need to be made aware. I do however wish there were more opportunities here at CCU where students could learn more about it and how to deal with it. Overall, it was a good lesson and I am very appreciative that he was there to inform us.

Zach McCormick

Box 180

1/5/12

Dr. Edmerson

I have a respect for everything that Dr. Edmerson talked about today. The information, although mostly a collection of information already acquired, was still refreshing to hear from someone that was not the same ethnic background as I was. Their where very few points of disagreement that I had with Dr. Edmerson and I really enjoyed how it was not an argument with the class but purely a discussion on the topic and trying to get everyone's opinions.

The best part of Dr. Edmerson's speaking today knows that the things that we did and said in the class are going to help him and his doctoral progress and eventually the reading community. We were all a part of something bigger than ourselves. We were a part of something that is going to help the church to become more multicultural. Mr. Edmerson did a very good job at getting all of his points a crossed and did so in a fashion of not to offend anyone and was genuinely interested in what we had to say in response to his questions.

Dr. Edmerson was very enlightening and was refreshing to be able to talk to someone of a different race and not feel restricted or self conscious about if they would judge you or hate you for something that you said. It was nice having the class discussions today because it was so free and open just like it is supposed to be. I truly feel that there was learning on both the students and the teacher's side of the experience that we all shared today and I feel that it can only increase from here.

Parker Sims

Dr. Edmerson

Foundations of Ed.

5 January 2012

Dr. Edmerson Response

I think that having Dr. Edmerson come in to class today was very beneficial. What he showed us today was both very intriguing and insightful. Racism and diversity is something that has always been an issue in society. It still has yet to be solved but Dr. Edmerson has proved that there are people working very hard on solving this issue.

Racism in my opinion is a very touchy subject. It is a very important issue but it is something that a lot of people do not want to deal about. No one wants to be called a racist but when it comes to helping out a brother in need of a different skin color, a lot of people feel too uncomfortable to help out.

Dr. Edmerson did a great job of stating his believes on the whole issue of race. I really liked how he approached it. Dr. Edmerson came into the conversation with a very open mind and respecting what other people felt about the issue. I do like how he made clear the impact that white people have had on his life and made it seem very possible to have significant people in your life that are of a different skin color.

The thing Dr. Edmerson did that I appreciated the most was to give all of us the Bible verses about us being one family. If someone that is racist is going to deny

what Jesus taught, then they need to change their heart because there is no way to argue with what Christ taught us about loving one another like brothers and sisters.

Jeff McClintic

Dr. Emerson

Foundations of Education

1-5-12

### **Mr. Emerson Reflection**

I took away a lot of useful information from Mr. Emerson's lesson. He did an excellent job of using the method of Hook Book Look Took. His main point was diversity in the church and how important it is becoming. The important of relevancy in the church is emerging and we all must adapt. Mr. Emerson made the point that without Caucasians, he wouldn't be where he is today. He also used several scripture verses which made what he said the truth.

He took us through a lot of hands on activities which really help drill his main points into our heads. We did a couple lessons on E-learning online which were really interesting and helped me to comprehend the material really well. It covered the issue of integrating the church. A lot of the problems that occur come because we are so ignorant of other cultures. Usually when there starts to be integration in the church, it just ends up backfiring because people aren't willing to go out of their comfort zones. That's the key to starting any ministry and that's where God will use you most; when your going out of your way for God's work.

People may not like the fact that churches are mixing other cultures into the congregation, but it's what is relevant these days and it is necessary to achieve the best results. The congregation may not like it and some members may leave. But as a minister, you cannot be concerned with the quantity in your church but rather the quality. The main concern is growing strong, mature Christians.



**APPENDIX M**

**1000 WORD ESSAY- “BUILDING A HEALTHY MULTI-ETHNIC CHURCH:  
WHAT I LEARNED ABOUT THIS PROBLEM, AND HOW I PLAN TO APPLY  
IT.”**

Blake Gladfelter

Professor Edmerson

PMN 335 Problems of the Ministry

Box# 367

Word Count #1557

“Building a Healthy Multi-Ethnic Church: What I learned about this problem, and how I plan to apply it.”

There a couple of things that really stuck out to me in this class about this issue. One is the fact that our terminology of a “Multi-Ethnic Church” is completely different from the Biblical Church. For them it was just church, a fellowship of diverse people who were struggling along just as we do today. They had no concept of becoming Multi-Ethnic because they already were. Turning to scripture is always a great choice when trying to find answers to hard questions that come up in life and in church. Here are some Biblical references for why the church should be multi-ethnic. The Great Commission is a good reference point to start for this issue. Matthew 28:19 “Therefore go and make disciples of all nations, baptizing them in name of the Father and of the Son and of the Holy Spirit.” Disciples of all nations, is a powerful statement. Mark Deymaz puts it eloquently in his book “Building a Healthy Multi-Ethnic Church: Mandate, Commitments and Practices of a Diverse Congregation”, he says this “Yes, from the Father to the Son, to the eleven men in the room with him that night, to and through the countless hands, and untold saints throughout the centuries, the message and the mission of the Gospel has come down to you and me. Indeed, the race is now ours to run; the baton has been passed to us.” It is

now our task to spread the Gospel to all nations, and all people. The majority of this paper will be using Mark Deymaz's book quite a bit.

Some more Scripture references to consider: Acts 8:5 we have a follower of Christ named Philip. Phillip spread the word to Samaria. If the Gospel was not meant for everyone, God and Jesus would have told them not to spread it, and they would not have scattered. Acts is the book that speaks heavily on this issue because it tells the story of Paul's mission. But even before Paul it speaks about Peter. Acts 11 Peter has to explain his reasoning for eating with Gentiles. Acts 11:17 "If God therefore gave to (the Gentiles) the same gift He gave to us (Jews) also after believing in the Lord Jesus Christ, who was I that I could stand in God's way?"

Mark has quite a bit to say about the church in Ephesus, and uses Ephesus as an example for the church today to be multi-ethnic. He says "From the beginning, then, the church at Ephesus included both Jewish and Gentile Converts. Together with the tone and tenor of Paul's letter to the Ephesians, such passages argue strongly for a community of inclusion at Ephesus. In light of this, the mandate for the Multi-ethnic church expressed through this book becomes all the more clear." Multi-ethnic and unity seem to pop up quite a bit in this book. It would seem that we are mandated to become a unified body of believers in Christ. Christ did not die only for the Jews or the Americans. No Jesus became Lord of all people of every nation past and future. There should be nothing that hinders us from spreading the good news of the Gospel to all people.

And therefore why are our churches struggling with this idea of having a multi-ethnic church? And this leads into the next thing that I learned, it is difficult to become multi-ethnic, unless there is a lot of time, effort and focus put in to conquer this challenge. There are many different reasons for this. One is that people do not understand that there is a need for their

congregation to become multi-ethnic, to reach the people in their community, because the church should reflect the needs of the community in which it lives.

Another reason that it is difficult to build a multi-ethnic church is because it causes people to break out of their comfort zone. When people are uncomfortable people tend to shut down, it is important to get them through these freezing state, and to push forward to the end. Like in the video we watched in class where the girl kept going back to park every Saturday even though she was experiencing set back after set back.

Another reason is simply that people do not realize that it is a difficult task ahead of them. They think that it is going to be easy so they do not prepare as much as they need to. And when their attempt fails it must mean that God did not intend for their church to change.

This is where we can jump into Mark's book more. There are some key concepts that need to be grasped if a church is to be successful in reflecting the diversity of their community. Mark has a whole chapter dedicated to taking intentional steps. Mark here describes a salad called "moretum" which refers to the combining of the different colored ingredients into one harmonious mixture. He says "To create a harmonious mixture from different colored ingredients requires intentionality; likewise, a multi-ethnic church does not just happen. Planters and reformers alike must first identify and then take intentional steps to turn their vision into reality. This is the focus part that I mentioned before. So we must be intentional when it comes to building a multi-ethnic church.

Next Mark talks about having a diverse leadership. How can a church be diverse if the leaders are only able lead by means of one people group? Having a diverse leadership shows a commitment to the cause and can also give insights in how to reach people of different diversity. Another aspect that is hit on in the book is this phrase "Cross-Cultural Competence". Mark puts

this a good way. He says "The understanding we need to be effective in a cross-cultural environment is gained through experience and interaction with diverse people, especially with those who are one in the Lord." I take this as meaning this, how can you reach people who are different from you if you do not have any interaction our past experience to draw on? Some believe that it is all fine and dandy to sit back and talk about making a church diverse but action is the only way that it is going to happen.

This last part of the paper will be drawn from a book called "Ethnic Blends: Mixing Diversity into Your Local Church". This book is also by Mark. With this book it deals more about how to maintain a multi-ethnic church. Here he gives some examples of things that his church has had to face and keeps the focus on adapting to diversity.

In chapter four there is an example of a situation dealing with Politics, that I really believe was handled great, and could be handled the same way in a church that is not multi-ethnic. Mark says that, "One Sunday morning in September of 2008, as a historic presidential race was heating up, he addressed the people of Mosaic to remind them our position on politics. In general, I reminded them that we do not allow for the promotion or endorsement of individual candidates within the church." This to me is great thing. The leaders of this church recognized a problem that was on the horizon and decided to address it head first. The problem did not occur because it was already taken care of. Don't you wish that all problems could be handled this way in the church? What I believe this book was meant to do was to allow people to see that getting diverse people groups into the church is the first step to many or in other words that it is half the battle. Keeping the church running after that is the next battle.

Here in chapter four it also talked about how they were succeeding in getting multi-ethnic people in the door the problem they were facing was keeping them going in their faith. To start

out they were discouraging specific small groups where these people were put together for fear of segregation. But what ended up happening is they felt like their needs were being ignored and where not growing closer relational with God, or any of the members, or even with one another.

One thing this book and this class really helped me understand is the importance of recognizing people's differences as a blessing, and that even though people groups are so different that God strives for us to be a unified body of believers. He has tasked us with making this happen. I for one have desire or intention of letting him down. Another key concept that I will be taking with me from this class is the fact that Church's should reflect their community in the since of trying to reach them. Most churches miss this mark and are unwilling to do anything about it. I plan on keeping my mind open to all the possibilities that lay ahead of me. But also I plan on putting my time, effort and focus on doing what the Lord has laid out for me to do.

*Just job!*

In the book *Building a Healthy Multi-Ethnic Church* by Mark DeYmaz, I learned the biblical urging for a multi-ethnic church, the challenges and disappointments common when change is introduced, practical ways to make changes as smooth as possible, and the beauty of an ethnically rich church in alignment with God's plan for His church.

There are so many interactions detailed in the Bible about Jesus and His followers encountering and ministering to all races and ethnicities. Even the disciples and apostles themselves were very eclectic from a wide range of backgrounds. From doctors like Luke, fishermen, tax collectors, and even prostitutes, it is clear that Jesus attracted colorful people. Furthermore, I believe that it is blatantly disobedient to ignore Jesus' directive that we should use our unity to stand out and witness to our surrounding communities. We are to be one with each other in the same way that we are one with Christ. Our very identity as Christ-followers should also be evident in how we love people. By being content in our static, cookie-cutter congregation, we are not only excluding people and allowing the church to become a clique, but we are also depriving our own congregation of the wisdom and perspective we can glean from looking at life through the scope of another culture. While Peter was given instruction to accept Gentiles, with the convenience of modern travel and technology, we have an even broader responsibility to include people and become a truly versatile church family. Paul's book to the church in Galatia is the only epistle written without the conventional assurance that he is remembering them in his prayers, and I believe that the reason for this is his frustration with them and their lack of unity and acceptance.

This book did a great job of outlining the possible challenges and trials that a church striving for cultural diversity may encounter. If the leadership is not bracing itself for opposition, they will naturally want to revert back to their same monochromatic church. Any change is a delicate process because it must move forward enough to stay applicable and relevant to the culture, yet it must not change drastically so as to alienate the elderly in the congregation or cause them discomfort. Furthermore, and most importantly, it must remain true to the Bible and the messages it conveys. This weighty balance explains why so many churches have difficulty coping with and adjusting to change.

I love the model of the ethnically and culturally diverse church. There is so much we can learn from each other and there are so many unique gifts that everyone can utilize to contribute to the Kingdom. Love is intended to transcend barriers and divisions, thus it is our duty, especially as Christians, to reflect that level of acceptance and mirror the unconditional love God has for all people. If God associates himself wholly with love, if we want to have a deep, genuine relationship with him, it is imperative that we grasp the importance of love and acceptance.

Some of the ways we can do this are to set up programs intended to reach and nurture different groups and use small group settings to allow people to build relationships with people in different places in their spiritual walks. This enables mature Christians to meet people where they are at and begin the discipling process. This also allows more people to teach, which presents a variety of teaching styles to cater to variety of learning styles, as well as enables people to gain the most from the information as they teach it to others.



The church has hurt many people, by the “well-intentioned dragons” described in our other text. However, this is a flawed representation of God. If the church can overcome our own reputations of judgment and hypocrisy, we will have a far better chance to reach more people for Christ. Paul talks about becoming all things to all men, so that by all means, he may reach some. In the same way, petty divisions are not helpful or edifying to anyone involved. It is far better to focus that energy on being inviting and loving, supportive and nurturing.

One other thing that really stood out to me in this book was the distinction between accommodation and assimilation. We are not trying to change people and make everyone conform to common standards of normalcy. In contrast, we encourage people to find their niche and purpose within the body of Christ, so that they can use their unique strengths to benefit the kingdom. We desire to make that adjustment as simple and effective as possible, but not at the expense of someone feeling like they need to sink into the woodwork of service and forsake their own culture and heritage.

The process of building a church around a language barrier is a challenge I had not considered much previously. There are so many elements to consider, from appointing diverse leaders, and somehow presenting the message and worship in a way meaningful to both people groups. There is also a plethora of possible misunderstandings and nearsightedness which can lead to resentment and discomfort. General rules for attempting this kind of ministry are to make sure that everyone has equal, specialized roles in the body, but the roles are not catering to stereotypes or unintentionally sending flawed messages. Also, the leadership should be very conscious of how the things they say are being received by people with completely different cultural mindsets and

worldviews. They must exercise extreme caution to speak God's truth in a way that can be clearly and accurately understood by all listeners.

There are clearly a great deal of elements and details to consider when attempting to build a healthy multi-ethnic church, and the church will encounter challenges. But the multiethnic church is clearly mandated by God and intended to edify the body of Christ. Thus, it is our responsibility to counter these challenges through prayer, intentionality, and relationships in order to fulfill the New Testament vision for the church.

## **Chapter 2. Blending as a Family: Overcoming the personal obstacles**

**Grace Spalding**

**633 Words**

When building a multi-ethnic church, there are many personal obstacles that will need to be addressed. These include the cost of putting others first, the insensitivity of people who do not see the full picture of the church's vision, the difficulty of staying true to your calling, the temptation of having a homogenous church, and possible frustration with God.

The main cost church members and leadership will encounter is the need to give up most, or all, of what is familiar and comfortable. It becomes far more important to cater to the needs of the whole, which usually means a degree of compromise from everyone involved. This should not be a huge issue, but everyone needs to have a strong concept of the benefits of putting others first and the blessings that come from being unified under Christ.

This also extends to being gracious and forgiving when you face insensitivity. Even people we respect can sometimes lose sight of the goal and speak thoughtlessly. We must listen, and extend grace, even if it feels like we are being attacked from all sides. If we can remind everyone that we are under a common purpose to promote the church and glorify God, then there should be no reason for schisms or petty disagreements within the church.

If the church can stay true to the calling, there is nothing Satan can do to impede our growth and progress. It is only when we lose sight of the eternal significance of the mindsets and ultimate purpose of the church that he gains a foothold and adds to the chaos and arguments in the church.

Another danger that has grown increasingly threatening to the multiethnic church is the Homogenous church principle. This is the misconception that churches that strive to reach one main demographic grow faster and relate better to each other. This may be true at the surface level analysis, but it is still not in alignment with God's plan for His church. The New Testament has been very clear that we are to reach all nations and races with the gospel. Thus, by pandering to the worship styles and needs of only one group, it may seem like we are being economical and efficient, but we are missing the beauty of the diversity of the church as God intended it. The church needs to be set apart because of our unity, which is not displayed when we are content with only reaching others just like ourselves.

In America especially, there is great danger in a consumer-driven church. Somehow, church members get the idea that church is supposed to meet their needs. While this is true at a very basic surface level, the church is not intended to

be our only spiritual nourishment. It is intended to keep people on track and organize our praise and worship to God. Therefore, it is remarkably foolish to choose a church based on what we receive from it. It is all channeled towards bringing glory to God.

Finally, one of the biggest personal struggles a Christian may encounter is the difficulty of waiting for God. He has a divine sense of timing so His actions are, perfect, but when He doesn't act in the way we expect or desire him to, it can be extremely disappointing. The most important thing to remember is that He is the Creator of all things and, inexplicably, He loves us. Therefore, we need not have any fear or insecurity that He will provide for us in the best way possible at the most opportune time.

Working in a church can lead to a great number of personal obstacles, but with awareness and faith in God, we can overcome all of them.

*Good job!  
A for course*

Lucas Turnbo

Problems in Ministry

Professor Edmerson

January 27, 2012

Word Count 1544

*Great job!*  
*A for course!*

### Multi-Ethnic Body.

The church is composed of different people who have different backgrounds. This has caused the body of Christ to divide according to its different cultures. This was not done out of spite (at first); it was done to help those who speak different languages and who have different taste in worship etc. congregate together and worship the Lord together. Though this was done out of good intentions the church got so caught up in its differences that it began to split because of race, and even theology. The people of God allowed their cultures to divide the body into many subcultures and denominations. Is this a bad thing? It is okay to be different right? Yes it is okay to be different however the body of Christ should have never let "difference" be a reason to separate. But this presents two more questions. How could the body of Christ function as one body if it is comprised of people with different ethnic backgrounds and who speak different languages? How could the body function with people who have different views of theology? There is one simple answer to these questions. The answer is to make and keep Christ as the central focus of the unified body. If Christ is goal then the body will function as one in order to reach that goal. However this is easier said than done. In order for the body to function as one, there will have to be many changes within the church and these changes will require sacrifice.

One of these changes will be in the structure of worship. Worship is probably one of the most common reasons in which a church will split over. Deymaz mentions some of the struggles

that churches have to overcome dealing with worship in chapter 5 of *Ethnic Blends*. Some churches find it ok to have the newest drum sets and electric guitars on stage while others like to play it simple. An organ and maybe a bell choir will satisfy them. There are also denominations that do not use instruments for worship they are the Non-instrumentalist group. Even though instruments play an important part in the topic of worship, they are not the only obstacles when it comes to creating a multi-ethnic church. The style of music can be a major obstacle.

How could a multi-ethnic church create a worship atmosphere that everyone is comfortable with? Deymaz suggest a couple of suggestions in chapter 5 *Overcoming the Practical Obstacles*. One being “blending sets.” The idea of blending sets is to find and incorporate different musical genres within one service. The first song could be a more upbeat/contemporary song, the second song could be a hymn and the last song could be mellow Christian classic. Though this sounds like a brilliant idea it is easier said than done. Deymaz states that the problem with this strategy is that worship may seem to be a little choppy so in order to counter this the worship team must take the selection of songs into deep consideration.

The second idea that Deymaz suggest for a multi-ethnic worship session was the “Weekly rotation”. In this approach, the worship leaders will rotate weekly with different stylistic variations. Daymez states that this would help the worship team develop new skills as they experiment with music styles what are different then their own.

Worship is an issue that if often discussed when it comes to building a multi-ethnic church however it is such a small struggle compared to other things that a church like this would have to face. There is one major difference that a multi-ethnic church has to compliant too. The difference is culture. Culture can be defined in a few different ways. It can be defined as an international culture, or a sub-culture that deals with race like African American. How could

culture affect the church in a negative way and how could culture benefit the church? The next section of this paper is going to focus more on answering these questions.

So, how has culture affected the church in a negative way? The answer is simple, through division. (the negative section will focus primarily on the subcultures rather than international cultures for language barriers and worship styles are reasonable in this setting.) It is clear in the history books of the Christian church that different cultures have caused division among the body of Christ. Many congregations split over things that are not as complex theology. Churches split because of preaching styles, (the preacher should preach with a more aggressive tone.) Some churches have divided over the styles of worship. Is rock okay to play during worship? Should we use instruments at all? Should the choir sing before or after the sermon? The minister should be referred to as "Pastor" or "Reverend". During the alter call the minister should touch those who came forward and slay them in the spirit. The list goes on. In America, tradition may be a better definition for cultural differences in the church. "We have always done it this way" is a common statement in the American churches. Though tradition can be good for the church (it establishes structure and a foundation for the church to move on) it can be quite harmful if it becomes the central focus of the church. It is necessary for tradition to change in a church especially if the church is going to be multi-ethnic! There will be many people who will come in the church who have different views of how the church should be structured according to their background. But it is here that the people of the body of Christ will need to have to humble their selves and allow slight changes to structure unity. How will this take affect? This question will be answered later.

Now that the topic of different cultures affecting the church the in a negative way has been discussed, this document will now shift its focus to how different cultures can benefit the

church. Everyone has a different function in the body of Christ. In chapter 5 of *Building a Multi-Ethnic Church* Daymez talks about the importance of acknowledging cultural differences in the church however the church should not let the differences be a means of separation. So the church, which is full of different people, should unify into one body yet at the same time it should embrace differences? How would that work? The answer to that question is that the body of Christ should unify under a central theme. Daymez writes about this theme in chapter 3 and the theme is love. Love should be the culture that develops within the church. If the body of Christ focuses on Christ, who is love, then the church would learn to love the differences within the church. The differences in race and cultural backgrounds are so minor compared to the power of and love of God. If everyone in the church focuses on loving one another then cultural differences will not be enough to stop the unity. In fact, the differences would help the church grow.

Just as Daymez discusses in chapter 6 of *Building a Multi-Ethnic Church*, In order for a multi-ethnic church to take flight we have to reach out. Everyone in the body of Christ has different functions. There are many Christians who have grown up in the poorer communities of the U.S. and the poorer countries overseas. It would be very helpful for the Christians with this background to reach the poorer communities because they would be able to relate and understand these people better. Now with that said, it does not mean that the Christians who lack the poor background cannot reach out to those who are of the lower class. Another example would be Christians who experience God through dancing before Him. Hollywood has taken dance and is now implementing it in every sexual way possible. Dance was not made for corrupted sexual pleasure. Cannot the Christians who have a passion for (pure) dance use it to bring people into the kingdom of God? If Hollywood can use something in its most corrupted form to bring people



into the world then the church should use that same thing in its purest form to bring people into the Kingdom of God.

So, the process of reaching out to people of different cultural backgrounds has been discussed but what about the structure of the leadership among the church? Daymez discusses the importance of having a multi-ethnic staff and also volunteers. How would this help the structure of a multi-ethnic church? It would keep a feeling of equality among the congregation. It would also encourage people of different ethnic backgrounds to use their talents to help form a multi-ethnic church, which would also help bring in people who share their same ethnic background.

Unity is very important when it comes to the body of Christ. Unity is the only way that the body can function together. Love is the glue that can keep the body together despite its minor differences. It is time for the body of Christ to make love its central theme.

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Mike Wilkins

Problems in the Ministry

Dr. Edmerson

1/23/2012

### How to Build a Multi-Ethnic Church/ Roasting For Flavor

The book *How to Build a Multi-Ethnic Church* presents a wonderfully written and Biblically solid argument for the Churches need to become a Multi-Ethnic place. For too long the Church has been segregated between races, the idea that a homogenous approach to church has permeated God's people and it has left us with a Church that looks like something out of the 50's and 60's segregation. This however is not Biblical; Jesus commanded us to go to all peoples and seek to love everyone around us no matter their ethnicity. For that reason it is necessary for the Church to do just that, to reach out to peoples of all ethnicities and seek to find a way to bring about the process of racial reconciliation.

The Author begins by showing us where his heart for the union of races in the church comes from. He quotes John 17 which is known as the high priestly prayer that Jesus prayed the night before his crucifixion. In this prayer Jesus specifically prays for the "oneness" of the Church, by this it can be implied that Jesus meant that there would be no separation between believers. It seems to me that in today's Church we take this to mean denominational separation, maybe it's just how I always read it but that is how it seems to me. However I have never given thought to it including racial segregation in the church, to me it always was about different denominations. I see now that it is very much about racial separation as well.

This raises the question for me of how can we effectively evangelize if we the Church are segregated while the rest of the world is either seeking racial reconciliation or practicing hateful racism? If we are not seeking to reconcile racial differences in the Church then to the outside world we will look hateful and racist! It has to be one or the other.

The question is then how do we do this? The Author provides an answer by citing Ephesians 2:14 which in essence states that God has torn down the walls that divide us and made us to be one in Christ. For that reason there is no reason for us to have division, especially divisions over race! Those type of divisions are devastating to the church and the mission of the Gospel. We have been made one in Christ so we should act accordingly; if we don't then we are simply acting like the world and promoting systemic racism.

Moving on in the book we are told about Paul's writing to the church in Ephesus. In his letter Paul goes into great detail that they being Gentiles were to share in the promises of God through Christ Jesus who had brought reconciliation. Because Jesus broke down the barriers of division between the Jews and the Gentiles. This is of major significance for us today because before Christ the Jews did not associate with the Gentiles. However because of Christ all people had access to Christ, this is not just one race of Gentiles but all Gentiles. So for us today this means that all people have access to God through Christ and we as the church need to act accordingly.

It seems as though lots of us in Today's Church act as though our particular ethnicity are the ones who do everything right and that we have to associate with one another. This sounds eerily similar to the way the Jews were, they only associated with each other and disregarded

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those of other ethnicities around them. We being Christians need to avoid this, we need to break out of our ethnic comfort zones and get out there and seek to be agents of racial reconciliation.

Now that we have an understanding of why we need a multi ethnic church the Author begins to tell us practical ways to go about accomplishing it. He begins by explaining to us that we need to embrace our dependence on God and realize that without him we will accomplish nothing. If we do not seek him first then we will fail miserably! It is only by his grace that we even have are to breath let alone do something significant in the Church, if it is not of Him then it will have no lasting effect.

The next step he presents to us is to be intentional, I agree whole heartedly with him on this one. Changes are not going to just happen however we have to be diligent and intentional in our efforts, we have to be in prayer asking for direction and actively looking for Gods guidance. To go along with that we cannot be effectively intentional if we are not willing to be flexible as well, if we are not willing to adjust our personal preferences for the sake of the Gospel then first off we will not be effective and secondly we should probably take a closer look and make sure the Gospel we claim to believe is the same as what is in the Bible.

The next Step presented which I personally find to be brilliant is to “empower diverse leadership”, The reason I find this to be brilliant is because people are more likely to respond to someone who looks like them. If for example a church only has white people on staff then Black or Hispanic people will perhaps think that it is white people trying to lord over them. If however, you have a Black, Hispanic and White person sharing the pulpit then the people will feel equally represented.

Over all we have to be willing to adjust to become as Paul says in first Corinthians “all things to all people”. When we do this we will reach them with the Gospel, the main thing to remember here is that Jesus loved all people. For that reason we need to seek after all people and be flexible in our approach without watering down our approach.

In my chapter “Roasting For Flavor” the author Harry presents another compelling argument for the need for and development of a Multi-Ethnic Church. In this chapter Harry uses the analogy of roasting coffee to demonstrate the process of building an ethnic blend. I personally love this analogy because I love coffee and everything about it, that is besides the point however. The point is that making the perfect blend is just as much a science as it is an art form. He tells us that the Scientific part of the process is grounding ourselves in a solid foundation of biblical truth. Then the art comes in and that is the method used to share that truth. we have to learn to be creative without compromising our foundation. “Likewise, local church pastors and planters pursuing the multi-ethnic vision must be willing to adapt their message and their forms for the sake of a diverse audience without compromising their core, theological convictions.”(151)

This quote brings the thought to me that we have to put ourselves aside for the sake of the Gospel. Where however do we draw the line? We do not want to be fake or falsify ourselves to try and appeal to someone else. People see straight through that and no one likes a fake person, so somehow we have to find a way to be relevant and at the same time be ourselves. I think that a solution to this is empowering others, if we cannot be what is necessary to reach a certain people group then we should find someone who can. If we empower someone who shares our beliefs but whose personality is fitting with the group we are seeking to reach then we have found something golden. That person could be immeasurably valuable to the ministry!

Harry then goes on to say that despite our cultural or ethnic differences we as Christians have more in common than those outside of Christ. "Above all, we try to always remember that as believers, we have more in common with one another than we do with those outside the faith. As Christians, our unity in Christ is greater than the unity that comes from our ethnic or cultural heritage, greater even than the ties of blood that unite us with our earthly families". To me this means that even though we may have a different skin tone or cultural background we have Christ in common and that makes us closer than family. I think that if we remember that we who are Christians are brothers and sisters in Christ then it will be much easier to put our differences aside and work together for the good of the Gospel. This ultimately will do what we are here to do and that is to Glorify God in all that we do. So for now on I personally will try and always seek reconciliation and remember that is Christ all Christians are my brothers and sisters.

1,515 Words

*Good job!  
A for the Course*

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**APPENDIX N**

**TIPS ON PREPARING A COURSE SYLLABUS AT CINCINNATI CHRISTIAN**

**UNIVERSITY**

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**TIPS ON PREPARING A COURSE SYLLABUS AT CCU**

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Prepared by Jon Weatherly, June 2004. Revised July 2005 and February 2008.

**INTRODUCTION**

A syllabus describes a course. It has multiple audiences.

A syllabus's main audience is the students. It tells them what to expect and what to do. It should do that specifically and clearly.

Another audience for the syllabus is the rest of CCU. The syllabus informs other instructors of the nature of a course so that they can plan their courses to complement it. It also provides a means of assessing the effectiveness of the curriculum in meeting institutional goals.

Another very important audience for the syllabus is the educational community as a whole. A syllabus indicates to another institution the content and standards of a course, important information when evaluating a student's transcript for transfer or graduate admission. It is also important evidence of institutional standards for accrediting agencies.

The course instructor is also an audience for a syllabus. Though all plans are subject to change, having a plan is vital to achieving an objective. Revisiting the course objectives and outline in a syllabus can keep an instructor on target as the semester wears on.

There is no one way to prepare a syllabus at any educational institution, including CCU. But there are certain key elements that the instructor should include, and many helpful elements that the instructor should consider.

Below is a description of various elements that should or can be included in a syllabus. Necessary elements should be included in all syllabi. Optional elements can be included depending on the course and the professor's practices. Order of presentation and specific wording are largely up to you, though some elements have their natural place in the heading or near the beginning.

Formatting is likewise at your discretion. Students generally appreciate a syllabus with clear headings. Because we no longer print copies of the syllabus for students, we are less concerned about the length of the syllabus. But because students will print them at their own expense, they will be concerned. Two to four pages should be sufficient for most courses.

Submit all syllabi as Microsoft Word documents in electronic form, preferably as an email attachment. Send college syllabi to Linda Palmer; seminary syllabi to Valeri Herrick. It is helpful to name the document according to the following pattern, including punctuation, spaces and capitalization: GEN 110 01 - College English 1 - Section 1.doc (department, space, course number, space, section number, space, hyphen, space, course title, space, hyphen, space, "Section" number).

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## NECESSARY ELEMENTS

### INSTITUTION'S NAME

For reference purposes, include "Cincinnati Christian University" in the syllabus heading. You may also include "Cincinnati Bible College," "Cincinnati Bible Seminary," or "College of Adult Learning," depending on the division

### COURSE NAME AND NUMBER

These should be included in the heading and must conform exactly to the current catalog. Include the section number of any course that is offered in multiple sections in a particular semester. If a course has two designations because it is differently titled or numbered for different programs, give both names and numbers.

### CREDITS GRANTED

For reference purposes, indicate in the syllabus heading the hours of credit granted for the course. It is helpful to indicate that these are *semester* hours.

### ACADEMIC TERM

Indicate the specific term (early fall, fall, early spring, spring, summer) and year in the heading. Again, this is important for reference purposes.

### MEETING TIMES

Indicate the days of the week on which the class meets and its beginning and ending times. For one-week classes, indicate the beginning and ending times for each day of class (10 a.m. is the standard beginning time for the first day; 12.5 hours of class time per credit hour is standard).

### INSTRUCTOR'S NAME AND CONTACT INFORMATION

Contact information should include at least an email address at which you will receive and send messages related to the course and a phone number for the same purpose. Many CCU instructors include their home phone numbers, and students seldom abuse this information. If you will use Moodle for the course, you may include the URL for the course web site. Include a snail-mail address if students should contact you or submit assignments at an address other than CCU.

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### CCU MISSION STATEMENT

As a means of keeping the CCU Mission Statement in the forefront of students' consciousness and as a means of connecting each course's content to the mission of CCU, we ask that you include the CCU Mission Statement near the beginning of every syllabus. The CCU Mission Statement reads as follows:

The mission of Cincinnati Christian University is to teach men and women to live by biblical principles and to equip and empower them with character, skills, insight, and vision to lead the church and to impact society for Christ.

#### COURSE DESCRIPTION

For reference purposes it is important to have in the syllabus the course description *exactly as it appears in the current catalog*. Include prerequisites for the course. Necessary revisions to the description should be made first to the catalog and then to the course description. Supplemental descriptions of the course can be included as part of the objectives or rationale for the course.

#### COURSE OBJECTIVES

All syllabi should include a brief list or narrative of the specific objectives for the course. These are powerful tools for directing and evaluating instruction. So they should be taken very seriously.

As far as possible, objectives should be written as observable outcomes for the student. They should describe what the student should be able to do because of the course, and someone should be able to observe the student doing them. Verbs are the key to this. Bloom's taxonomy is a widely used means of working through these matters. A useful summary, including lists of key verbs, can be found at <http://www.nwlink.com/~donclark/hrd/bloom.html>.

#### ASSIGNMENTS/COURSE AGENDA

All syllabi must include clear descriptions of what the student will be required to do: reading assignments, writing assignments, projects, observations, quizzes, tests, and any other activities. Due dates should be included; otherwise, the syllabus should clearly state that due dates will be announced in class.

The degree of detail in such an agenda can be determined by the instructor. Descriptions of assignments can be included when the instructor wants them clearly spelled out so that students can refer to the syllabus later for guidance (e.g., length of required papers, required elements of book reviews, qualifications of interview subjects). If specific descriptions will be announced only orally, the syllabus should state that.

It is helpful to consult the academic calendar to indicate the regular meeting dates when the course will not meet because of holidays, breaks or scheduled activities (fall picnic, campus day).

#### REQUIRED TEXTBOOKS AND MATERIALS

Complete bibliographical information on required textbooks is helpful for reference and helps to avoid students mistakenly obtaining earlier editions or other books with similar titles.

#### GRADING POLICY

The syllabus should indicate the percentage of the student's grade, or the total number of points possible, for each graded assignment, activity or exam. If letter grades will be assigned to percentages on a basis different from the scale published in the CCU catalogs, that system should be described.

Any other policies related to grades (penalties for late work or for work not submitted) should be clearly described as well.

It is useful to include a disclaimer that the instructor can alter the grading formula to reflect more adequately an individual student's learning, but only to improve the student's grade, not to penalize the student.

#### ATTENDANCE AND INTEGRITY POLICIES

All syllabi should indicate that the professor will follow the current institutional policies regarding attendance (consult the relevant catalog, student handbook, or the adjunct faculty manual for a description). If the instructor has additional policies about attendance (e.g., specific penalties for tardiness, grade penalties for absences below the limit of the institutional policy, exemption from certain requirements for those who meet certain attendance standards, etc.), these should be clearly stated.

The same is true for academic integrity. Refer students to the student handbook for the institutional policy on the subject. You may supplement this with targeted statements or warnings about integrity issues as they apply to the coursework in the particular class.

#### DISCLAIMERS

Because a syllabus is a contract between the instructor and the students, it should include a statement to the effect that (a) not all topics listed in the syllabus may be covered; (b) the instructor can announce modifications to the syllabus after the course begins. State these matters briefly, clearly and reassuringly. See also the discussion of grading policies above.

#### OPTIONAL ELEMENTS

##### CLASSROOM LOCATION

You may list the classroom where the course will meet. However, because courses are often moved according to enrollment and because their current locations are listed on Campusweb, it can be misleading or unnecessary to include this information in the syllabus. *Definitely include the location if it is not on the CCU campus.*

##### OFFICE LOCATION AND HOURS

Full-time faculty can indicate the location of their office on campus. Those who observe specific office hours can list them in the syllabus. Those who follow a general open-door policy can indicate as much. Otherwise, note that office hours will be posted on your office door and that students can make appointments to see you outside of class.

Adjunct faculty who plan to use the adjunct office can do the same. Otherwise, it is especially important to supply an email address and phone number at which you can be reliably reached for timely responses.

#### CONTACT INFORMATION FOR A GRADUATE ASSISTANT

If a graduate assistant will serve as a supplemental instructor, consultant or tutor for the class, his or her contact information can be included.

#### COURSE RATIONALE

A brief paragraph that connects the course to the mission and values of CCU can be helpful as a supplement or context for course objectives.

#### CLASSROOM LEARNING EXPERIENCES

A brief description of how classroom time will be spent can be helpful: lectures, discussions, group activities, student presentations, etc. These can be explicitly connected to course objectives.

#### COURSE OUTLINE

Anything from a sequential listing of topics to a multi-level outline to a day-by-day listing of subjects can be included in the syllabus. These are often useful to keep the instructor on track, not to mention the students.

#### KEY DATES

Instead of or in addition to a fully dated agenda, a short list or text box highlighting the most important dates for the course can be included.

#### DISABILITIES STATEMENT

It is helpful to include the following statement, or something like it, as a reminder of CCU's published policies regarding disabilities in the classroom:

Students who require academic accommodations due to any documented physical, psychological or learning disability should request assistance from the Academic Support Director within the first two weeks of class. The Academic Support Office is located in the Lower Level of the Worship and Ministry Building (room 153). You may also contact the office by phone (244-8420).

#### OTHER POLICIES

Any policies above and beyond institutional policies should be articulated in the syllabus.

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#### SUPPLEMENTAL RESOURCES

Bibliographies, listings of web resources, addresses of organizations, or other useful resources can be listed in the course syllabus. Brief listings are generally used more than detailed ones. Extensive listings can be posted on the web or included in a coursepack.

#### TIPS FOR SUCCESS IN THE CLASS

Some instructors include suggested practices or behaviors that support learning in the course. These are especially helpful for lower-level courses enrolling many first-year students or for subjects that some students find challenging or arcane.

#### ITEMS OF YOUR OWN CREATION

Feel free to include personal touches of any kind in your syllabus. Your teaching depends on connecting with students as people, and the syllabus can assist that. Don't pack it with irrelevancies, but it can be adorned judiciously.

#### OTHER HELP

Here are some online resources on syllabus preparation at other institutions:

[http://gradschool.about.com/cs/teaching/a/teachtip\\_2.htm](http://gradschool.about.com/cs/teaching/a/teachtip_2.htm)

[http://www.psu.edu/idp\\_celt/PST/PSTsyllabus.html](http://www.psu.edu/idp_celt/PST/PSTsyllabus.html)

<http://teaching.berkeley.edu/bgd/syllabus.html>

[http://www.crlt.umich.edu/gsis/P2\\_1.html](http://www.crlt.umich.edu/gsis/P2_1.html)

<http://online.fsu.edu/learningresources/handbook/instructionatfsu/PDF-Chptr3.pdf>

[http://captain.park.edu/facultydevelopment/creating\\_a\\_syllabus.htm](http://captain.park.edu/facultydevelopment/creating_a_syllabus.htm)

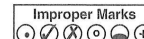
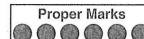
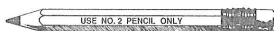
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## **APPENDIX O**

### **IDEA FORM: SUMMARY EVALUATION OF TEACHING EFFECTIVENESS**



# **SURVEY FORM - STUDENT REACTIONS TO INSTRUCTION AND COURSES**

**IMPORTANT!**

Institution: **Cincinnati Christian University**

Instructor: **Edmerson, John**

Course Number: **GSP 110 01**

Time and Days Class Meets: **8:00 MWF**

Your thoughtful answers to these questions will provide helpful information to your instructor.

Describe the frequency of your instructor's teaching procedures, using the following code:

1=Hardly Ever

2=Occasionally

3=Sometimes

4=Frequently

5=Almost Always

**The Instructor:**

1. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Displayed a personal interest in students and their learning
2. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Found ways to help students answer their own questions
3. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Scheduled course work (class activities, tests, projects) in ways which encouraged students to stay up-to-date in their work
4. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Demonstrated the importance and significance of the subject matter
5. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Formed "teams" or "discussion groups" to facilitate learning
6. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Made it clear how each topic fit into the course
7. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Explained the reasons for criticisms of students' academic performance
8. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Stimulated students to intellectual effort beyond that required by most courses
9. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Encouraged students to use multiple resources (e.g. data banks, library holdings, outside experts) to improve understanding
10. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Explained course material clearly and concisely
11. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Related course material to real life situations
12. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Gave tests, projects, etc. that covered the most important points of the course
13. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Introduced stimulating ideas about the subject
14. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Involved students in "hands on" projects such as research, case studies, or "real life" activities
15. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Inspired students to set and achieve goals which really challenged them
16. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Asked students to share ideas and experiences with others whose backgrounds and viewpoints differ from their own
17. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Provided timely and frequent feedback on tests, reports, projects, etc. to help students improve
18. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Asked students to help each other understand ideas or concepts
19. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Gave projects, tests, or assignments that required original or creative thinking
20. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Encouraged student-faculty interaction outside of class (office visits, phone calls, e-mail, etc.)

Twelve possible learning objectives are listed below, not all of which will be relevant in this class. Describe the amount of progress you made on each (even those not pursued in this class) by using the following scale:

1-No apparent progress

2-Slight progress; I made small gains on this objective.

3-Moderate progress; I made some gains on this objective.

4-Substantial progress; I made large gains on this objective.

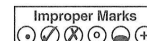
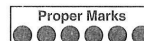
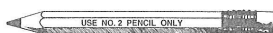
5-Exceptional progress; I made outstanding gains on this objective.

**Progress on:**

21. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Gaining factual knowledge (terminology, classifications, methods, trends)
22. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Learning fundamental principles, generalizations, or theories
23. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Learning to *apply* course material (to improve thinking, problem solving, and decisions)
24. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Developing specific skills, competencies, and points of view needed by professionals in the field most closely related to this course
25. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Acquiring skills in working with others as a member of a team
26. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Developing creative capacities (writing, inventing, designing, performing in art, music, drama, etc.)
27. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Gaining a broader understanding and appreciation of intellectual/cultural activity (music, science, literature, etc.)
28. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Developing skill in expressing myself orally or in writing
29. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Learning how to find and use resources for answering questions or solving problems
30. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Developing a clearer understanding of, and commitment to, personal values
31. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Learning to *analyze* and *critically evaluate* ideas, arguments, and points of view
32. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Acquiring an interest in learning more by asking my own questions and seeking answers



# **SURVEY FORM - STUDENT REACTIONS TO INSTRUCTION AND COURSES**

**IMPORTANT!**

Institution: **Cincinnati Christian University**

Instructor: **Edmerson, John**

Course Number: **GSP 110 01**

Time and Days Class Meets: **8:00 MWF**

Your thoughtful answers to these questions will provide helpful information to your instructor.

Describe the frequency of your instructor's teaching procedures, using the following code:

1=Hardly Ever

2=Occasionally

3=Sometimes

4=Frequently

5=Almost Always

**The Instructor:**

1. (1) (2) (3) (4) (5) Displayed a personal interest in students and their learning
2. (1) (2) (3) (4) (5) Found ways to help students answer their own questions
3. (1) (2) (3) (4) (5) Scheduled course work (class activities, tests, projects) in ways which encouraged students to stay up-to-date in their work
4. (1) (2) (3) (4) (5) Demonstrated the importance and significance of the subject matter
5. (1) (2) (3) (4) (5) Formed "teams" or "discussion groups" to facilitate learning
6. (1) (2) (3) (4) (5) Made it clear how each topic fit into the course
7. (1) (2) (3) (4) (5) Explained the reasons for criticisms of students' academic performance
8. (1) (2) (3) (4) (5) Stimulated students to intellectual effort beyond that required by most courses
9. (1) (2) (3) (4) (5) Encouraged students to use multiple resources (e.g. data banks, library holdings, outside experts) to improve understanding
10. (1) (2) (3) (4) (5) Explained course material clearly and concisely
11. (1) (2) (3) (4) (5) Related course material to real life situations
12. (1) (2) (3) (4) (5) Gave tests, projects, etc. that covered the most important points of the course
13. (1) (2) (3) (4) (5) Introduced stimulating ideas about the subject
14. (1) (2) (3) (4) (5) Involved students in "hands on" projects such as research, case studies, or "real life" activities
15. (1) (2) (3) (4) (5) Inspired students to set and achieve goals which really challenged them
16. (1) (2) (3) (4) (5) Asked students to share ideas and experiences with others whose backgrounds and viewpoints differ from their own
17. (1) (2) (3) (4) (5) Provided timely and frequent feedback on tests, reports, projects, etc. to help students improve
18. (1) (2) (3) (4) (5) Asked students to help each other understand ideas or concepts
19. (1) (2) (3) (4) (5) Gave projects, tests, or assignments that required original or creative thinking
20. (1) (2) (3) (4) (5) Encouraged student-faculty interaction outside of class (office visits, phone calls, e-mail, etc.)

Twelve possible learning objectives are listed below, not all of which will be relevant in this class. Describe the amount of progress you made on each (even those not pursued in this class) by using the following scale:

1-No apparent progress

2-Slight progress; I made small gains on this objective.

3-Moderate progress; I made some gains on this objective.

4-Substantial progress; I made large gains on this objective.

5-Exceptional progress; I made outstanding gains on this objective.

**Progress on:**

21. (1) (2) (3) (4) (5) Gaining factual knowledge (terminology, classifications, methods, trends)
22. (1) (2) (3) (4) (5) Learning fundamental principles, generalizations, or theories
23. (1) (2) (3) (4) (5) Learning to *apply* course material (to improve thinking, problem solving, and decisions)
24. (1) (2) (3) (4) (5) Developing specific skills, competencies, and points of view needed by professionals in the field most closely related to this course
25. (1) (2) (3) (4) (5) Acquiring skills in working with others as a member of a team
26. (1) (2) (3) (4) (5) Developing creative capacities (writing, inventing, designing, performing in art, music, drama, etc.)
27. (1) (2) (3) (4) (5) Gaining a broader understanding and appreciation of intellectual/cultural activity (music, science, literature, etc.)
28. (1) (2) (3) (4) (5) Developing skill in expressing myself orally or in writing
29. (1) (2) (3) (4) (5) Learning how to find and use resources for answering questions or solving problems
30. (1) (2) (3) (4) (5) Developing a clearer understanding of, and commitment to, personal values
31. (1) (2) (3) (4) (5) Learning to *analyze* and *critically evaluate* ideas, arguments, and points of view
32. (1) (2) (3) (4) (5) Acquiring an interest in learning more by asking my own questions and seeking answers



On the next three items, compare this course with others you have taken at this institution, using the following code:

1=Much Less than  
Most Courses

2=Less than  
Most Courses

3=About Average

4=More than  
Most Courses

5=Much More  
than Most Courses

**The Course:**

33. ☒ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Amount of reading  
 34. ☒ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Amount of work in other (non-reading) assignments  
 35. ☒ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Difficulty of subject matter

Describe your attitudes and behavior in this course, using the following code:

1=Definitely  
False

2=More False  
Than True

3=In Between

4=More True  
Than False

5=Definitely  
True

36. ☒ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 I had a strong desire to take this course.  
 37. ☒ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 I worked harder on this course than on most courses I have taken.  
 38. ☒ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 I really wanted to take a course from this instructor.  
 39. ☒ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 I really wanted to take this course regardless of who taught it.  
 40. ☒ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 As a result of taking this course, I have more positive feelings toward this field of study.  
 41. ☒ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Overall, I rate this instructor an excellent teacher.  
 42. ☒ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 Overall, I rate this course as excellent.

For the following items, blacken the space which best corresponds to your judgment:

1=Definitely  
False

2=More False  
Than True

3=In Between

4=More True  
Than False

5=Definitely  
True

43. ☒ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 As a rule, I put forth more effort than other students on academic work.  
 44. ☒ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 The instructor used a variety of methods--not only tests--to evaluate student progress on course objectives.  
 45. ☒ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 The instructor expected students to take their share of responsibility for learning.  
 46. ☒ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 The instructor had high achievement standards in this class.  
 47. ☒ 1 ☐ 2 ☐ 3 ☐ 4 ☐ 5 The instructor used educational technology (e.g., Internet, e-mail, computer exercises, multi-media presentations, etc.) to promote learning.

**EXTRA QUESTIONS**

If your instructor has extra questions, answer them in the space designated below (questions 48-67):

- |  |  |
|--|--|
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| 49. <input checked="" type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 <input type="radio"/> 5 | 59. <input checked="" type="radio"/> 1 <input type="radio"/> 2 <input type="radio"/> 3 <input type="radio"/> 4 <input type="radio"/> 5 |
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Use the space below for comments  
(unless otherwise directed).

Note: Your written comments may be  
returned to the instructor. You may want  
to PRINT to protect your anonymity.

Comments:

Great class and great professor

On the next three items, compare this course with others you have taken at this institution, using the following code:

1=Much Less than  
Most Courses

2=Less than  
Most Courses

3=About Average

4=More than  
Most Courses

5=Much More  
than Most Courses

The Course:

33. ☐ 1 ☐ 2 ☒ 3 ☐ 4 ☐ 5 Amount of reading  
 34. ☐ 1 ☐ 2 ☒ 3 ☐ 4 ☐ 5 Amount of work in other (non-reading) assignments  
 35. ☐ 1 ☐ 2 ☒ 3 ☐ 4 ☐ 5 Difficulty of subject matter

Describe your attitudes and behavior in this course, using the following code:

1=Definitely  
False

2=More False  
Than True

3=In Between

4=More True  
Than False

5=Definitely  
True

36. ☐ 1 ☐ 2 ☒ 3 ☐ 4 ☐ 5 I had a strong desire to take this course.  
 37. ☐ 1 ☐ 2 ☐ 3 ☒ 4 ☐ 5 I worked harder on this course than on most courses I have taken.  
 38. ☐ 1 ☐ 2 ☒ 3 ☐ 4 ☐ 5 I really wanted to take a course from this instructor.  
 39. ☐ 1 ☐ 2 ☐ 3 ☒ 4 ☐ 5 I really wanted to take this course regardless of who taught it.  
 40. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☒ 5 As a result of taking this course, I have more positive feelings toward this field of study.  
 41. ☐ 1 ☐ 2 ☐ 3 ☐ 4 ☒ 5 Overall, I rate this instructor an excellent teacher.  
 42. ☐ 1 ☐ 2 ☐ 3 ☒ 4 ☐ 5 Overall, I rate this course as excellent.

For the following items, blacken the space which best corresponds to your judgment:

1=Definitely  
False

2=More False  
Than True

3=In Between

4=More True  
Than False

5=Definitely  
True

43. ☐ 1 ☐ 2 ☒ 3 ☐ 4 ☐ 5 As a rule, I put forth more effort than other students on academic work.  
 44. ☐ 1 ☐ 2 ☒ 3 ☐ 4 ☐ 5 The instructor used a variety of methods--not only tests--to evaluate student progress on course objectives.  
 45. ☐ 1 ☐ 2 ☐ 3 ☒ 4 ☐ 5 The instructor expected students to take their share of responsibility for learning.  
 46. ☐ 1 ☐ 2 ☐ 3 ☒ 4 ☐ 5 The instructor had high achievement standards in this class.  
 47. ☐ 1 ☐ 2 ☐ 3 ☒ 4 ☐ 5 The instructor used educational technology (e.g., Internet, e-mail, computer exercises, multi-media presentations, etc.) to promote learning.

#### EXTRA QUESTIONS

If your instructor has extra questions, answer them in the space designated below (questions 48-67):

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Use the space below for comments  
(unless otherwise directed).  
Note: Your written comments may be  
returned to the instructor. You may want  
to PRINT to protect your anonymity.

Comments:

He is a good teacher. I am glad that I took  
this class with him. He help me get over my  
fear of speaking in front of people.

**APPENDIX P**

**CONSENT TO PARTICIPATE IN A RESEARCH STUDY**

## INFORMED CONSENT LETTER (STUDENTS)

The research in which you are about to participate is designed to investigate improved content and teaching methodologies for the course PMN 358 *Leading a Multiracial/Multicultural Church*. The research is being conducted by John W. Edmerson, Associate Professor of Practical Ministries, Cincinnati Christian University as part of his Doctor of Ministry program at United Theological Seminary.

In this research you will fulfill the normal course requirements as specified in the syllabus. As in other courses at CCU, you will also be asked to complete anonymously the standardized IDEA Student Ratings of Instruction survey. By signing this form, you also agree to complete pre- and post-course surveys, to allow me to describe your classroom participation and verbal comments in the final project report and to participate in a debriefing discussion during class at the end of the semester to share verbal feedback about the course content and teaching methodology.

Please be assured that any information you provide will be held in strict confidence. At no time will your name be reported along with your responses, nor will your physical appearance be described in such a way that you could be identified in the report. Please understand that your participation in this research is totally voluntary and you are free to withdraw at any time during this study from having your comments included. (Withdrawal from the course itself is subject to standard CCU policy, see Registrar for details). Your participation in the research and the nature of your feedback will have no bearing on your grade for the course.

I acknowledge that I have been informed of, and understand the nature and purpose of this study, I am eighteen years of age or older, and I freely consent to participate.

Name (print) \_\_\_\_\_  
Signed \_\_\_\_\_ Date \_\_\_\_\_

---

## INFORMED CONSENT LETTER (GUEST SPEAKERS)

Thank you for agreeing to serve as a guest speaker in the course PMN 358 Leading a Multiracial/Multicultural Church. This course is the focus of a research project by John Edmerson, Associate Professor of Practical Ministries, Cincinnati Christian University as part of his Doctor of Ministry program at United Theological Seminary.

Although your presentation in the course is not directly under study, it may prove to have a significant influence on students' thinking about the course material. The discussion during your presentation and in the weeks to come may provide some useful indicators of student learning. For this reason, I am requesting informed consent to describe briefly your presentation and the student reactions to it, should these prove of relevance to the research. Your name, title and other identifying characteristics will not be revealed.

Your decision to give this consent is totally voluntary and you are free to withdraw your consent at any time before the end of the semester. Should you choose not to consent to be included in the report, I would still appreciate your sharing with the class, but will not mention your presentation in any form in my project report.

Thank you for considering this request.

-----  
I acknowledge that I have been informed of and understand the nature and purpose of this study and I freely consent to participate.

Name (print) \_\_\_\_\_

Signed \_\_\_\_\_ Date \_\_\_\_\_

---

**APPENDIX Q**  
**STUDENT SERMON ON RACISM**

Sermon Sentence Outline

I. Introduction

A. Introduction Rap [ENGAGE]

Yeah I walk around like I got an S on my chest  
That's for Stevie not superman , but my Jesus the best  
Yeah like toothpaste he fresh, you can call him Mr. Crest  
I anticipate the win, cause he rose and beat death

I'm gonna open up this sermon with a little rap,  
I'm tryna fix stop the church from fallin into Satan's traps  
Maybe when you're worshipin, you don't wanna clap  
But some people do, and you're not the judge of that.

Open up you're mind, I bet you never heard a preacher rap  
You hatin on the style, but problem's more than that  
See you can worship God in so many different ways,  
We can use any genre, to show my savior praise

No the problem isn't rap, the problem's what they rap about  
Never on the straight narrow, leavin all the Jesus out  
They run game, bust caps, stayin in the wide route  
Something like a pharaoh, givin everyone the doubt

I ain't just another rapper, rappin bout the same old crap  
Ya hear on MTV and BET I'm bout to fill the gap  
Ambassador to all people hatin on the name of rap  
Cause inma turn around the hate for Jesus, take a picture, snap

You can't judge genre or a culture, based on societal norms  
You heard Romans 12, it said not to conform  
And maybe we could read that scripture lookin at the church  
To see that our lack of effort's makin things so much worse.

---

Now this right here's a challenge, of which I will expand  
We're lookin in the Bible to see the word of the man  
I know we gotta put everything in my God's hands  
But it seems in most churches, TODAY diversity is banned

a) spiritually, not physically

2. Jesus is the only way (3:9-18)

a) believe in him

b) accept his sacrifice

3. You must repent of your sins

a) live a Christian lifestyle

B. Now before Jesus began his ministry, John the Baptist paved the way for him

1. John taught about Jesus

2. John baptized people

3. Some people began to believe that John was the Messiah

a) John made it a point that he was not the Messiah

b) That Jesus is much greater than he, and that he himself needs to decrease so that Jesus can increase.

C. After John paves the way for Jesus, we soon come to a point in Christ's ministry where Jesus must leave Judea because of a controversy with the Pharisees

1. Jesus must travel through Samaria

a) He travels through Samaria, rather than around it.

> This would have been a big issue for the typical Jew because the Jews hated the Samaritans

> They hated Samaritans so much that they would travel

AROUND Samaria rather than through it.



So this is what I'm sayin, we gotta take a stand  
 I'm not the one speakin, it's what my Lord demands  
 If we wanna live life, according to His plan  
 Embrace Diversity... cause it's one of His commands

(VIDEO)

B. Ask key questions: **[FOCUS QUESTIONS]**

1. So what exactly is today's church supposed to look like?
2. Are we obligated to share the message of Christ with everyone, or should we just share it with people we are comfortable with?
3. Do you share the Gospel is for everyone, or do you only share it with certain people and certain groups?

C. Allude to key points... We'll look at:

1. Who we should minister to
2. How we should minister to them
3. What the ultimate result of our ministry should be.

Please pray with me.

*Now before we get into the scripture for today...*

II. Background Information... Before we get into the text... **[BACKGROUND]**

A. What scripture emphasizes... the basics of the Christian faith

1. To become a Christian, you must be born again (3:1-8)

b) While traveling through Samaria, Jesus comes across a Samaritan woman at a well.

- > while at the well, Jesus strikes up a conversation with the woman.
- > This is a big issue to society because Jesus is a Jew, and Jews are not “supposed” to interact with Samaritans.
- > The reason for this goes deep into Jewish heritage.
- > The Jews take great pride in their bloodline.
- > At this point in history in Samaria, Jews have begun to intermarry with foreigners, creating a mixed race.
- > In the opinions of Jews, this mixed race is impure and inferior.
- > The Jews hate this mixed race because in their minds, the Jews who intermarried have betrayed them.
- > When Jesus comes through Samaria, this racist and prejudiced attitude has already been going on for hundreds of years.
- > The statement that Jesus makes in talking to this woman is very bold.

c) Three reasons why a respectable Jewish man, in society’s eyes, would never talk to the Samaritan woman the way Jesus did.

- > One reason is obvious: because the woman was a Samaritan, a member of the hated race.
- > The woman was also known to be living in sin (adulterer with 5 ex husbands, and Jesus knew it.

> A third reason why no one would have talked to the woman is because a Jewish man would never talk to a woman alone in public.

d) So why did Jesus talk to the woman?

> He is making a statement that the Gospel is for everyone, regardless of race, gender, social position, or past sins.

> We need to get this Americanized ethnocentric idea of Christianity out of our heads and take the Gospel to EVERYONE.

e) Not only does Jesus talk to the Lady, but he MINISTERS to her.

> Jesus tells her things about herself a normal person wouldn't know.

> This proves to her that He is God.

> Jesus explains to her that salvation is not only for the Jews, but that it is for all people.

> He teaches her that He is the Messiah.

> The woman told the people in the town of Jesus. She tells them what he did, and who he was.

III. Now, if you have your Bibles, you can open up to John 4: 39 and follow along...

[ANNOUNCE THE PASSAGE]

---

Many of the Samaritans from that town believed in him because of the woman's testimony, "He told me everything I ever did." So when the Samaritans came to Jesus, they urged him to stay with them, and he stayed two days. And because of his words many more became believers. They said to the woman, "We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world."

*(Now, let's break it down so we can better understand what is going on.)*

John 4:39... "Many of the Samaritans from that town believed in him because of the woman's testimony, 'He told me everything I ever did.'"

A. The Samaritans believed because of the woman's testimony.

- 1) Romans 1:17: Consequently, faith comes from hearing the message, and the message is heard through the word of Christ.
- 2) So Jesus, a JEW communicated his message through a SINFUL SAMARITAN WOMAN, in order to reach the SAMARITANS, a group the typical Jew hated.
- 3) Jesus was willing to cross this cultural barrier... but Christians today are afraid to minister to people of other races who they interact with on a DAY TO DAY basis!!
- 4) Jesus is telling us that racism and ethnocentrism CANNOT be a part of the church.
  - a) Can I get an AMEN?!

2) They had taken the first step in their Christian walk, but they still needed guidance.

3) They had many questions that needed answered.

C. Scripture says that many more became believers because of Christ's words.

1. Again, Romans 1:17

2. Belief comes through hearing through the word of Jesus Christ.

D. Jesus loves EVERYONE, and he wants us to minister to all people, regardless of race.

*(Now let's get back into the text and I want you to REALLY pay attention to this last part...)*

Many of the Samaritans from that town believed in him because of the woman's testimony, "He told me everything I ever did." So when the Samaritans came to Jesus, they urged him to stay with them, and he stayed two days. And because of his words many more became believers.

**(NOW GET THIS)** They said to the woman, "We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world."

V. It wasn't because of the woman that people believed, it was because of JESUS!

A. When we minister to people, it's important to emphasize that their faith needs to be in Jesus, not us.

B. Like the woman, we can set a good foundation for them, but ultimately Jesus needs to be their rock.

---

Jesus isn't racist, so why is the church?

When he sees the way we act, I know it has to hurt

Let's end the segregation, let's get the culture stirred

And preach to all the nations, revealin Jesus' word

Please pray with me.

---

## **APPENDIX R**

### **SCRIPT FOR VIDEO WHEN THE CHURCH WAS BORN**

## ReNew E-learning Program Explanation

00 - So, you want to learn about our E-learning Program? Alright, let's start by going back a few years in time... Farther than that... Farther.... farther still... uhh, too far... there you go.

01 - Back when the Christian church was born, there was a lot of tension between different ethnic groups. Issues like these continued to keep people divided. In such a tense environment, Jesus followers probably thought he was crazy when he began to teach them to love people of other ethnicities. Jesus practiced what he preached by reaching out to groups like the Samaritans that most Jews hated. And then, just before going to the cross, he prayed that all of his followers then... and throughout the future... would be perfected in unity to show the world that God had sent him.

02 - It was the power of the Gospel that enabled Jesus' followers to break through the ethnic barriers and share life and ministry together. It wasn't easy for them to work through their cultural and economic differences. But, through the power and leading of the Holy Spirit, prayer, and the help of mature and experienced leaders like Paul and the apostles they were able to overcome the challenges.

03 - You can probably imagine how it shocked them to see people of different ethnicities caring for one another. Just as Jesus had prayed, their unity and love for each other was a great witness to those around them. As a result, people were attracted to Jesus across the Roman empire and beyond. Okay, let's head back to the present.

04 - Our society has many similarities with the Roman Empire in the 1st century. We also have a... mmm... we also have a lot of ethnic diversity. And, we have similar issues that keep us divided. But rather than overcoming these challenges like Jesus taught... and the early church modeled... the Christians in our society have stayed divided. Most Christian churches... universities... and ministries are made up almost entirely of one ethnic group. And, often times, these groups have very little interaction with one another.

05 - And... Christian groups that DO contain ethnic diversity often find that their members end up fragmenting into separate groups. When we are divided in these ways it greatly hinders our ability to share the Gospel and to display Christ's love to our diverse society.

06 - The Apostle Paul said that all Christians are linked together like one big body. If the parts of a body are working together it can do amazing things. But, if the parts are divided... well, there's not much that it can do. As long as we remain divided by ethnicity our impact in our communities will be greatly limited.

07 - A growing number of Christians around the country recognize how destructive our divisions are. They want to help to build multi-ethnic Christian communities but they often run into a wide variety of difficult questions that can leave them frustrated and confused and even cause them to give up in their efforts.

08 - Fortunately, there is also a growing number of Christian pastors, professors, and ministry leaders who have worked through these challenges. So, there are those who need to learn and those who can train them. But, the big challenge is how to connect these two groups.

09 - Training tools like books & articles, conferences and workshops, and college courses can be very helpful. But, many people find that these tools are too expensive... or time consuming... and sometimes finding "just the right" resource can feel like looking for a needle in a hay stack. This is why we created the New Culture E-learning Program.

10 - What is e-learning? Simply put, it's just learning through any type of electronic means like a computer or a handheld device. Yea, I know -- it sounds pretty boring doesn't it. When e-learning courses were first designed they were VERY boring -- people would be forced to click through a static presentation and try their best not to fall asleep. But, new tools and design techniques have helped e-learning evolve from snoozy click-through presentations into interactive, engaging training tools.



11 - Many of the world's largest companies use e-learning as a central part of their training programs. Even the U.S. Department of Defense uses it to train soldiers. These organizations use e-learning because they have found it to be an effective way to equip their employees with the skills that they need.

12 - Here's how we create our e-learning sessions... First, one of the nation's top multi-ethnic experts agrees to help as a content contributor for a specific topic. Then, our design team works with the expert to select the most helpful information on that topic. But, we don't put that information into a boring, click-through presentation. Instead we carefully craft them into interactive exercises we call "learning events".

13 - Learning events present trainees with ethnicity-related challenges similar to the ones they are likely to face. Each step of the way, short coaching videos by the content contributor provide encouragement and tips. This method of hands-on, interactive training allows each person to have a different training scenario based on their knowledge and experience. And, to make sure trainees get all of the important principles, we also include several extended interviews with the expert where they discuss the topic and share about their experiences.

14 - We combine the learning events and interviews... and also add recommended resources for further learning in a session that usually takes 1-2 hours to complete.

15 - We are in the process of creating dozens of training sessions on the most critical topics. The large variety of sessions will allow each person to select a training program that is customized to their unique needs.

16 - Another great thing about the sessions... you can take them anytime that you want -- day or night -- at any place that has an internet connection. Yes, you can even take them in your bunny slippers.

17 - Ok, so you don't have a lot of money and you're wondering if you can afford the sessions? I have some good news... we only charge about \$20 for the sessions because we want everyone to be able to use them. So, if you'd like to purchase... ok, it looks like your well on your way... For everyone else... you can visit [TheNewCulture.org/e-learning](http://TheNewCulture.org/e-learning) to learn more and to purchase sessions.

---

Zach McCormick

Box 180

1/5/12

Dr. Edmerson

I have a respect for everything that Dr. Edmerson talked about today. The information, although mostly a collection of information already acquired, was still refreshing to hear from someone that was not the same ethnic background as I was. Their where very few points of disagreement that I had with Dr. Edmerson and I really enjoyed how it was not an argument with the class but purely a discussion on the topic and trying to get everyone's opinions.

The best part of Dr. Edmerson's speaking today knows that the things that we did and said in the class are going to help him and his doctoral progress and eventually the reading community. We were all a part of something bigger than ourselves. We were a part of something that is going to help the church to become more multicultural. Mr. Edmerson did a very good job at getting all of his points a crossed and did so in a fashion of not to offend anyone and was genuinely interested in what we had to say in response to his questions.

Dr. Edmerson was very enlightening and was refreshing to be able to talk to someone of a different race and not feel restricted or self conscious about if they would judge you or hate you for something that you said. It was nice having the class discussions today because it was so free and open just like it is supposed to be. I truly feel that there was learning on both the students and the teacher's side of the experience that we all shared today and I feel that it can only increase from here.

Parker Sims

Dr. Edmerson

Foundations of Ed.

5 January 2012

Dr. Edmerson Response

I think that having Dr. Edmerson come in to class today was very beneficial. What he showed us today was both very intriguing and insightful. Racism and diversity is something that has always been an issue in society. It still has yet to be solved but Dr. Edmerson has proved that there are people working very hard on solving this issue.

Racism in my opinion is a very touchy subject. It is a very important issue but it is something that a lot of people do not want to deal about. No one wants to be called a racist but when it comes to helping out a brother in need of a different skin color, a lot of people feel too uncomfortable to help out.

Dr. Edmerson did a great job of stating his believes on the whole issue of race. I really liked how he approached it. Dr. Edmerson came into the conversation with a very open mind and respecting what other people felt about the issue. I do like how he made clear the impact that white people have had on his life and made it seem very possible to have significant people in your life that are of a different skin color.

The thing Dr. Edmerson did that I appreciated the most was to give all of us the Bible verses about us being one family. If someone that is racist is going to deny

what Jesus taught, then they need to change their heart because there is no way to argue with what Christ taught us about loving one another like brothers and sisters.

---

Jeff McClintic

Dr. Edmerson

Foundations of Education

1-5-12

### **Mr. Edmerson Reflection**

I took away a lot of useful information from Mr. Edmerson's lesson. He did an excellent job of using the method of Hook Book Look Took. His main point was diversity in the church and how important it is becoming. The important of relevancy in the church is emerging and we all must adapt. Mr. Edmerson made the point that without Caucasians, he wouldn't be where he is today. He also used several scripture verses which made what he said the truth.

He took us through a lot of hands on activities which really help drill his main points into our heads. We did a couple lessons on E-learning online which were really interesting and helped me to comprehend the material really well. It covered the issue of integrating the church. A lot of the problems that occur come because we are so ignorant of other cultures. Usually when there starts to be integration in the church, it just ends up backfiring because people aren't willing to go out of their comfort zones. That's the key to starting any ministry and that's where God will use you most; when your going out of your way for God's work.

People may not like the fact that churches are mixing other cultures into the congregation, but it's what is relevant these days and it is necessary to achieve the best results. The congregation may not like it and some members may leave. But as a minister, you cannot be concerned with the quantity in your church but rather the quality. The main concern is growing strong, mature Christians.

APPENDIX S

IDEAS FOR ENCOURAGING GROUP DISCUSSIONS

## Ideas for Encouraging Group Discussion

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This Leader's Guide provides many insightful questions to provide healthy group discussions. However, good questions are not enough. The following suggestions are provided to enable the leader to stimulate a meaningful exchange of observations and applications to each lesson.

**Avoid extended discussions of, "I think this means..."** The question, "What do you think this passage of Scripture means?" has done more harm than good to many Bible studies. The problem is not the motives behind the answers. The problem is that most students have not studied the passage of Scripture being discussed well enough to answer this question properly. Rather, it is best to ask students for their observations and applications to the lesson and/or the Scripture being discussed. It is usually best to move from observation type questions to application type questions. Observation questions begin with these words, "What," "Where," "Who," "When," and "How." Application questions can begin in this manner, "Why does he want us to know...?" "What will you do in light of...?" "What difference does this make in your life?"

**Do not be afraid of silence.** Although thirty seconds of silence can be an eternity to a leader, it can also be good for group discussion. After this time, try to pick someone who can give an insightful reply and ask them by name to comment. Say something like, "Mike, what do you think?" Other statements that can follow a period of silence are, "Someone finish your thought out loud." or, "Is this a relevant question?" "Why?" Sometimes, it is necessary to make sure the question is appropriate and understood. The leader may need to ask, "Am I the only one asking this question?" or, "Do you feel the same way?"

**Try to follow every comment with a question.** This is especially helpful after a student has made an observation. Anticipate what the other students are thinking by responding with a question you are asking as a result of this comment. A way to involve the class is to ask, "Does someone else have a similar observation?" "Can you think of an example?" If an observation is wrong or focused on an issue not part of the current discussion, redirect back to the discussion by saying, "Thank you for your comment. What if we looked at this in a different way? Let's consider...(complete this with your observation)." If a discussion seems to be deviating from the lesson focus, ask, "How does this view compare with what the Scripture or the speaker is saying?" If a student makes an erroneous statement, it must be challenged. However, correction is best when it is done in a positive fashion, rather than simply saying, "That is not right." Try using a statement such as, "If that is true, then how do you explain this Scripture (or truth)?"

## **Ideas for Encouraging Group Discussion**

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**Do not feel obligated to ask all of the questions in the Leader's Guide.**

The leader needs to be aware of the comments, questions and mood of the students. As long as the leader clearly understands the purpose and goals of the lesson, many methods should be used to help the students reach conclusions about the lesson. As the leader prepares for each lesson, it is a good idea to write down the questions that come to mind, then note if the speaker answers these questions specifically in the video. If not, prepare references from the Bible that will either answer the question directly or lead the students to the answer.

**Use statements or questions that require more than a "Yes" or a "No" answer.** Often, statements are better than questions to encourage discussion. Statements such as, "No one in this room would accept this as true." "This truth forces us to make a decision." "It really boils down to what you believe."

**If necessary, select outspoken students to help you during the discussion.** Write out one or two questions on index cards and give them to a few of the students before the session begins. Ask them to be prepared to share their thoughts when these questions are asked. These students could also be called upon by name to address specific questions.

**Frequently refer to previous comments or observations made by students.** This communicates that the leader is in touch with the class. Nothing is more frustrating to a student than a leader who has an agenda that does not include the students' input. Saying something like, "Remember what Jennifer said about...?" or, "Mike, a few minutes ago you said...what do you think now?" promotes enthusiasm. If a leader uses the students' points in the discussion, the students will be eager to give more to the class.



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